TOXOPHILVS:

The Schoole, or partitions of Shooting contayned in two bookes, Written by *Roger Aſcham*

And now newly perused.

Pleaſaunt for all Gentlemen, and Yomen of England for their paſtime to reade, and profitable for their vſe to follow both in warre and peace.

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To all the Gentlemen and Yomen of England.

BIAS the wyse man came to *Cresus* the rich King, on a time, when he was making new Ships, purposing to haue subdued by water the out Iles lying betwixt *Greece* and *Asia minor*. What newes now in *Greece*, sayth the King to *Bias*? None other newes but these, sayth *Bias*: that the Iles of *Greece* haue prepared a wonderfull company of horsemen to ouerrun *Lydia* withall. There is nothing vnder heauen sayth the King, that I would so soone wish, as that they durst be so bolde, to meete vs on the land with horse. And thinke you sayth *Bias*, that there is any thing which they would sooner wish, then that you should be so fonde, to meete them on the water with Ships? And so *Cresus* hearing not the true newes, but perceyuing the wise mans minde and counsell, both gaue then ouer making of his Ships, and left also behinde him a wonderfull example for all common wealthes to folow: that is, euermore to regard and set most by that thing whereunto nature hath made them most apt, and vse hath made them most fitte.

By this matter I meane the shooting in the long bow, for English men: which thing with all my hart I doe wish, and if I were of authoritye, I would counsell all the Gentlemen and Yomen of England, not to chaunge it with any other thing, how good soeuer it seeme to be: but that still according to the olde wont of England, youth should vse it for the most honest pastime in peace, that men might handle it as a most sure weapon in war.

Other ſtrong weapons which both experiẽce doth proue to be good, and the wiſedome of the Kings Maieſty and his counſell prouides to be had, are not ordayned to take away ſhooting: but that both, not compared together, whether ſhould be better then the other, but ſo ioyned together, that the one ſhould be alwayes an ayde and helpe for the other, might ſo ſtrengthen the Realme on all ſides, that no kinde of enemy in any kinde of weapon, might paſſe and goe beyond vs.

For this purpoſe I, partly prouoked by the counſell of ſome Gentlemen, partly moued by the loue which I haue alwayes borne toward ſhooting, haue written this little treatiſe, wherein, if I haue not ſatiſfyed any man, I truſt he will the rather be content with my doing, becauſe I am (I ſuppoſe) the firſt, which hath ſayd any thing in this matter (and fewe beginnings be perfect, ſayth wiſe men.) And alſo becauſe if I haue ſayd amiſſe, I am content that any man amend it, or if I haue ſayd too little, any man that will, to adde what him pleaſeth to it.

My minde is, in profiting and pleaſing euery man, to hurt or diſpleaſe no man, intending none other purpoſe, but that youth might be ſtirred to labour, honeſt paſtime, and vertue, and as much as lay in me, plucked from ydlenes, vnthrifty games, and vice: which thing I haue laboured only in this booke, ſhewing how fit ſhooting is for all kindes of men, how honeſt a paſtime for the minde, how wholeſome an exerciſe for the body, not vile for great men to vſe, not coſtly for poore men to ſuſtayne, not lurking in holes and corners for ill men at theyr pleaſure, to miſuſe it, but abyding in the open ſight and face of the world, for good men if it fault by theyr wiſedome to correct it.

And heere I would deſire all Gentlemen and Yomen to vſe this paſtime in ſuch a meane, that the outragiouſnes of great gaming ſhould not hurt the honeſty of ſhoting, which of his owne nature is alwayes ioyned with honeſty: yet for mens faultes oftentimes blamed vnworthely,

worthely, as all good things haue beene, and euermore ſhalbe. If any man would blame me, eyther for taking ſuch a matter in hand, or elſe for writing it in the Engliſh tongue, this anſwere I may make him, that whē the beſt of the Realme thinke it honeſt for them to vſe, I, one of the meaneſt ſort, ought not to ſuppoſe it vile for mee to write: And though to haue written it in an other tongue, had bene both more profitable for my ſtudie, and alſo more honeſt for my name, yet I can thinke my labour well beſtowed, if with a litle hinderance of my profit and name, may come any furtherance, to the pleaſure or cōmodity of the gentlemen & yomen of England for whoſe ſake I tooke this matter in hand. And as for the Latin or Greeke toong, euery thing is ſo excellently done in thē, that none can do better: In the Engliſh tong contrary, euery thing in a maner ſo meanly, both for the matter and handling, that no man can doo worſe. For therein the leaſt learned for the moſt part, haue bene alwayes moſt ready to write. And they which had leaſt hope in Latin, haue bene moſt bould in Engliſh: when ſurely euery man that is moſt ready to talke, is not moſt able to write. He that will write well in any toong, muſt follow this counſell of *Ariſtotle*, to ſpeake as the common people do, to thinke as wiſe men do: and ſo ſhould euery man vnderſtand him, and the iudgement of wiſe men alowe him. Many Engliſh Writers haue not done ſo, but vſing ſtrange words, as Latin, French & Italian, do make all things darke and hard. Once I communed with a man which reaſoned the Engliſh tongue to be enriched and encreaſed thereby, ſaying: Who will not prayſe that feaſt, where a man ſhall drinke at a dinner both wine, ale, and beere? Truly (quoth I) they be all good, euery one taken by himſelfe alone, but if you put Malmeſye and Sacke, redde wyne and white, ale & beere, and all in one pot, you ſhal make a drinke neither eaſy to be knowen, nor yet wholſome for the body. *Cicero* in following *Iſocrates*, *Plato*, and *Demoſthenes*, encreaſed

the Lattin tongue after an other ſort. This way, becauſe diuers men that write, do not knowe, they can neyther follow it, becauſe of their ignorance, nor yet will prayſe it, for euery arrogancy, two faultes, ſeldome the one out of the others company. Engliſh Writers by diuerſity of time, haue taken dyuers matters in hand. In our Fathers time nothing was read, but bookes of fayned cheualrie, wherein a man by reading, ſhould be led to none other ende, but only to manſlaughter and baudry. If any man ſuppoſe they were good enough to paſſe the time withall, he is deceyued. For ſurely, vaine words do worke no ſmall thing in vayne, ignorant, and yong minds, ſpecially if they be geuen to any thing therevnto of their owne nature. Theſe bookes (as I haue heard ſay) were made the moſt part in Abbayes, and Monaſteries, a very likelye and fit fruite of ſuch an ydle and blinde kinde of lyuing. In our time now, when euery man is geuen to knowe much, rather than to liue well, very many doo write, but after ſuch a faſhion, as very many do ſhoote. Some ſhooters take in hand ſtronger bowes, than they be able to maintayne. This thing maketh them ſometyme to ouerſhoote the marke, ſometyme to ſhoote far wyde, and perchaunce hurt ſome that looke on. Other that neuer learned to ſhoote, nor yet knoweth good ſhaft nor bowe, will be as buſie as the beſt, but ſuch one commonly plucketh downe a ſide, and crafty Archers which be againſt him, will be both glad of him, and alſo euer ready to lay and bet with him: it were better for ſuch a one to ſit downe than ſhoote. Other there bee, which haue very good bow and ſhafts, and good knowledge in ſhooting, but they haue beene brought vp in ſuch euill fauoured ſhooting, that they can neither ſhoot fayre, nor yet neere. If any man will apply theſe thyngs together, ſhall not ſee the one far differ from the other. And I alſo amonges all other, in writing this litle treatiſe, haue folowed ſome yong ſhooters, which both wil begin to ſhoote for a litle money, and alſo will vſe to

ſhoote

ſhoote once or twiſe about the marke for nought, afore they begin a good. And therefore did I take this litle matter in hand, to aſſay my ſelfe, and hereafter by the grace of God, if iudgement of wiſe men that looke on, thinke that I can do any good, I may perchance caſt my ſhaft among other, for better game. Yet in writing this booke, ſome man will marueile perchaunce, why that I being an vnperfit ſhooter, ſhould take in hand to write of making a perfit Archer: the ſame man peraduenture will marueile how a whetſtone which is blunt, can make the edge of a knife ſharp: I would the ſame man ſhould conſider alſo, that in going about any matter, there be foure things to be conſidered, doing, ſaying, thinking, and perfectnes: Firſt, there is no man that doth ſo well, but he can ſay better, or elſe ſome men, which be now ſtarke nought, ſhould be too good: Againe, no man can vtter with hys tongue, ſo well as he is able to imagen with his minde, and yet perfectnes it ſelfe is far aboue all thinking. Then, ſeeing that ſaying is one ſtep neerer perfectnes than doing, let euery man leaue marueyling why my word ſhall rather expreſſe, than my deede ſhall perfourme perfect ſhooting.

I truſt no man will be offended with this litle Booke, except it be ſome Fletchers and Bowyers, thinking hereby that many that loue ſhooting, ſhalbe taught to refuſe ſuch noughty wares as they would vtter. Honeſt Fletchers and Bowyers do not ſo, and they that be vnhoneſt, ought rather to amend them ſelues for doyng ill, than be angry with me for ſaying well. A Fletcher hath euen as good a quarell to be angry with an Archer that refuſeth an ill ſhaft, as a bladeſmith hath to a Fletcher that forſaketh to bye of hym a noughty knife: For as an Archer muſt be content that a Fletcher knowe a good ſhaft in euery poynt for the perfecter making of it. So an honeſt Fletcher will alſo be content that a ſhooter know a good ſhaft in euery poynt for the perfiter vſing of it: becauſe the one knoweth like a Fletcher how to make

it,

it, the other knoweth lyke an Archer how to vſe it. And ſeeing the knowledge is one in them both, yet the ende diuers, ſurely that Fletcher is an enemy to Archers and Artillery, which can not be content that an Archer knowe a ſhaft as well for his vſe in ſhooting, as he himſelfe ſhould knowe a ſhafte for his aduantage in ſelling. And the rather, becauſe ſhaftes be not made ſo much to be ſolde, but chiefely to be vſed. And ſeeing that vſe and occupying is the ende why a ſhaft is made, the making as it were a meane for occupying, ſurely the knowledge in euery poynt of a good ſhaft, is more to be required in a ſhooter then in a Fletcher.

Yet, as I ſayd before, no honeſt Fletcher wil be angry with me, ſeeing I doo not teach how to make a ſhaft which belongeth only to a good Fletcher, but to knowe and handle a ſhaft, which belongeth to an Archer. And this litle booke I truſt, ſhall pleaſe and profit both parts: For good bowes and ſhaftes ſhall be better knowen to the commodity of all ſhooters, and good ſhooting may perchaunce be the more occupyed to the profite of all Bowyers and Fletchers. And thus I pray God that all Fletchers getting theyr lyuing truely, and all Archers vſing ſhooting honeſtly, and all maner of men that fauour Artillery, may liue continually in health and merineſſe, obeying their Prince as they ſhould, and louing God as they ought, to whom for all thyngs be all honour and glory for euer.

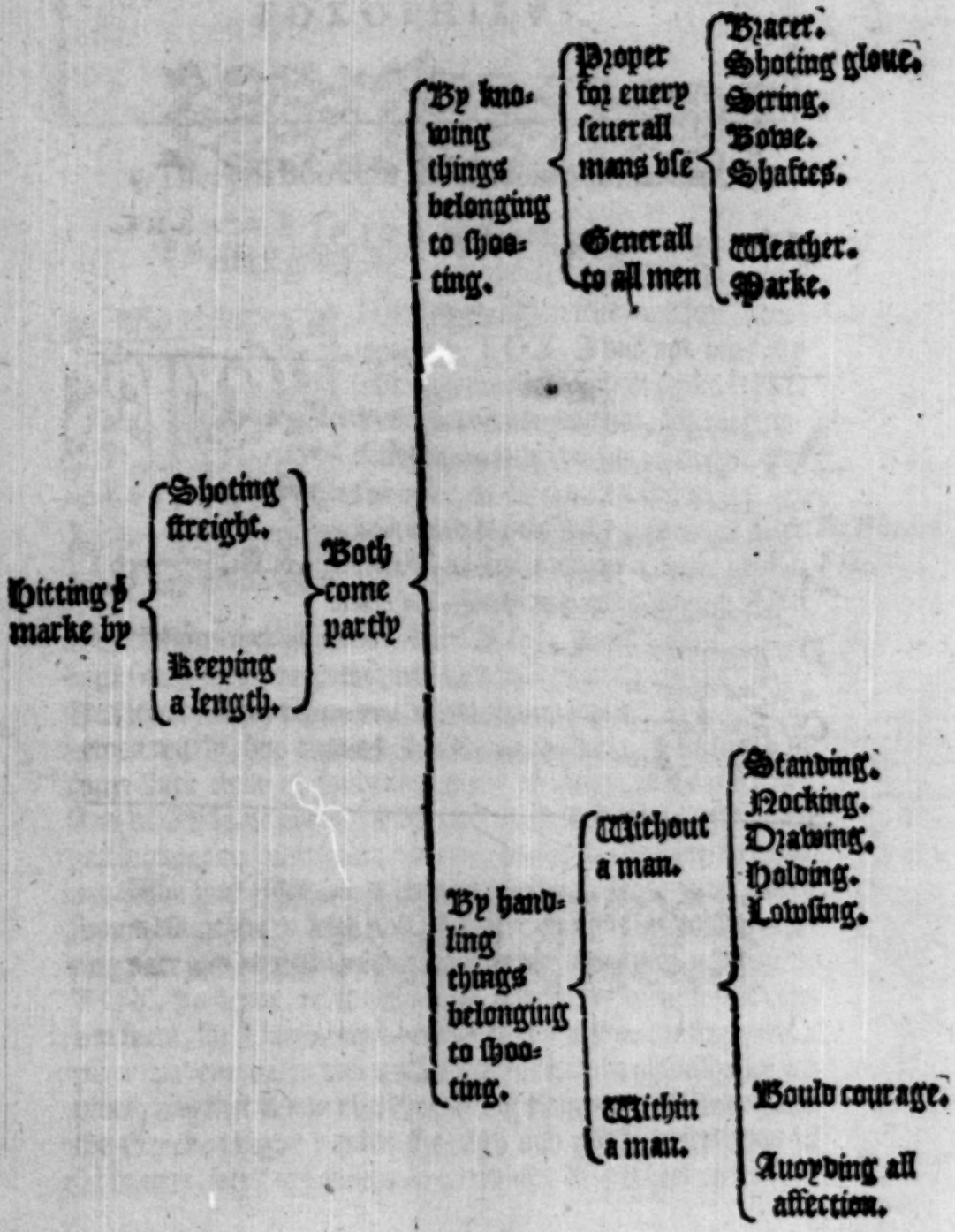
Amen.

Roger Aſcham.

EArneſt buſineſſe ought to be refreſhed with honeſt paſtime. Folio. 1.
Shooting moſt honeſt paſtime. Folio. 2.
The inuention of Shooting. Folio. 4.
Shooting fitte for Princes and great men. 4.
Shooting fitte for Scholers and Students. 6.
Shooting fitter for Students then any Muſicke or Inſtruments. 7.
Youth ought to learne to ſing. 8.
No maner of man doth or can vſe too much ſhooting. Folio. 10.
Againſt vnlawfull games, and namely Cardes and Dyſe. Folio. 12.
Shooting in warre. 17.
Obedience the beſt propertie of a ſouldiour. 18.
Reaſons and authorities againſt ſhooting in warre, with the confutation of the ſame. 19.
God is pleaſed with ſtrong weapons, and valiant feates of warre. 20.
The commoditye of ſhooting in Warre through the Hyſtories Greeke and Lattine, and all nations Chriſten and Heathen. 21.
Vſe of ſhooting at home cauſeth ſtrong ſhooting in warre. 30.
Vſe of ſhooting at home except men be apte by nature, and cunning by teaching, doth little good at all. 31.
Lacke of learning to ſhoote cauſeth *England* lacke manye a good Archer. 33.
In learning any thing, a man muſt conete to be beſt, or elſe he ſhall neuer attayne to be meane. 34.

¶ *In partitiones Sagittarias* ROGERI ASCHAMI, Gualterus Haddonus Cantabrigiensis *Regius.*

Mittere qui celeres summa velit arte Sagittas,
Ars erit existo summa profecta libro,
Quicquid habent arcus rigidi, neruiq; rotundi,
Sumere si libet, hoc sumere fonte licet.
Aschamus est author, magnum quem fecit Apollo,
Arte sua, magnum Pallas & arte sua.
Docta manus dedit hunc, dedit hunc mens docta libellum
Quæ videt ars, vsus visa parata facit.
Optimus hæc author quia tradidit optima scripta,
Conuenit hæc nobis optima velle sequi.


By knowing thyngs belonging to shooting.
Proper for euery seuerall mans vse
Bracer.
Shoting gloue.
Sering.
Bowe.
Shaftes.
Generall to all men
Weather.
Marke.
Hitting ye marke by
Both come partly
Shoting streight.
Keeping a length.
By handling thyngs belonging to shooting.
Without a man.
Standing.
Nocking.
Drawing.
Holding.
Lowsing.
Within a man.
Bould courage.
Auoyding all affection.

TOXOPHILVS.

A.

¶ The fyrſt Booke of the ſchoole of Shooting.

PHILOLOGVS. TOXOPHILVS.

PHilologus. You ſtudy too ſore Toxophilus. TOX. I will not hurt my ſelfe ouermuch I warrant you. PHI. Take heede you doe not, for we Phiſitions ſay, that it is neyther good for the eyes in ſo cleare a ſunne, nor yet holeſome for the body, ſo ſoone after meate, to looke vppon a mans booke. TOX. In eating and ſtudying I will neuer follow any Phiſicke, for if I did, I am ſure I ſhould haue ſmall pleaſure in the one, and leſſe courage in the other. But what newes haue you hither I pray you? PHI. Small newes truely, but that as I came on walking, I fortuned to come with three or foure that went to ſhoote at the pricke: And whē I ſawe not you amonges them, but at the laſt eſpyed you looking on your booke heere ſo ſadly, I thought to come and halue you with ſome communication, leaſt your booke ſhould runne away with you. For me thought by your wauering pace and earneſt looking, your booke ledde you, not you it. TOX. In deede as it chaunced, my minde went faſter then my feete, for I happened heere to reade in *Phedro Platonis*, a place that entreates wonderfully of the nature of ſoules, which place, whether it were for the paſſing eloquence of Plato, and the Greeke tongue: or for the high and godly deſcription of the matter, kept my minde ſo occuppyed, that it had no leyſure

A. to *In Phedro Plat.*

to looke to my feete. For I was reading how some soules being well fethered, flewe alwayes about Heauen and heauenly matters, otherssome hauing their feathers mouted away, and moulping, sancke downe into earthly things. PHI. I remember the place very well, and it is wonderfully sayd of Plato, and now I see it was no maruelle though your feete sayled you, seeing your minde flewe so faste. TOX. I am glad now that you letted me, for my head akes with looking on it, and because you tell me so, I am very sory that I was not with those good fellowes you spake vpon, for it is a very fayre day for a man to shote in. PHI. And me thincke you were a great deale better occupyed and in better company, for it is a very fayre day for a man to goe to his booke in. TOX. All dayes and weathers will serue for that purpose, and surely this occasion was ill lost. PHI. Yea but cleare weather maketh cleare mindes, and it is best as I suppose, to spende the best time vpon the best thinges: And me thought you shotte very well, and at that marke, at which euery good Scholler should most busily shoote at. And I suppose it be a great deale more pleasure also to see a soule flye in Plato, then a shaft flye at the pricke. I graunt you, shooting is not the worst thing in the world, yet if we shoote, and time shoote, we are not like to be great winners at the length. And you know also we Schollers haue more earnest and waighty matters in hand, nor we be not borne to pastime and play, as you knowe well enough who sayeth. TOX. Yet the same man in the same place Philologe, by your leaue, doth admitte holesome, honest and mannerly pastimes, to be as necessary to be mingled with sadde matters of the minde, as eating and sleaping is for the health of the body, and yet we be borne for neyther of both. And Aristotle himselfe sayth, that although it were a fond and a childish thing to be too earnest in pastime and playe, yet doth he affirme by the authoritye of the olde Poete Epicharmus, that a man may vse play for earnest matters sake. And in an other place, that as reste is for laboure, and medecines for health, so is pastime at times for sad and weighty studye. PHI. How much in this matter is to be geuen to the authoritye eyther

M. Cic. in Off.

Arist. de moribus 10. 6.

Aristot. Pol. 8. 3.

of Aristotle or Tully I can not tell, seeing sad men may well enough speake merily for a mery matter, this I am sure, which thing this fayre wheate (God saue it) maketh mee remember, that those husbandmen which rise earliest, and come latest home, and are contente to haue their dinner and other drinkinges brought into the fielde to them, for feare of loosing of time, haue fatter barnes in the haruest, than they which will eyther sleepe at noone time of the day, or else make mery with their neighbours at the ale. And so a Scholler that purposeth to be a good husband, and desireth to reape and enioy much fruite of learning, must till and sowe thereafter. Our best seede time, which be schollers, as it is very timely, and when we be yong: so it endureth not ouer long, and therefore it may not be let slippe one houre, our grounde is very harde, and full of weedes, our horse wherewith we be drawen verye wilde as Plato sayth. And infinite other no lettes, which will make a thriftye scholler take heede how he spendeth his tyme in sport and playe. TOX. That Aristotle and Tullye spake earnestlye, and as they thought, the earnest matter whiche they entreate vpon, doth plainlye proue. And as for your husbandrye, it was more probably tolde with apte wordes proper to the thing, then throughly proued with reasons belonging to our matter. For contrarywise, I heard my selfe a good husbande at his booke once say, that to omitte studye sometime of the day, and sometime of the yere, made as much for the encrease of learning, as to let the lande lye sometyme fallow, maketh for the better encrease of corne. This we see, if the lande be plowed euery yeare, the corne commeth thinne vp: the eare is short, the graine is small, and whē it is brought into the barne and threshed, geueth very euill faule. So those which neuer leaue poring on their bookes, haue oftentimes as thinne inuention, as other poore men haue, and as small witte and weight in it as in other mens. And thus your husbandry me thincke, is more like the life of a couetous snudge that oft very euill proeues, then the labour of a good husbande that knoweth well what he doth. And surely the best wittes to learning, must needes haue much recreation and ceasing *In Phedro.*

from their booke, or elle they marre them selues, when base and dumpish wits can neuer be hurt with continuall studie, as ye see in luting, that a treble minikin string must alwayes be let downe, but at such time as when a man must needes play: when the base and dull string needeth neuer to be moued out of his place. The same reason I finde true in two Bowes that I haue, whereof the one is quicke of caste, tricke, and trim both for pleasure and profite: the other is a lugge slowe of cast, following the string, more sure for to last, then pleasant for to vse. Now sir it chaunced this other night, one in my chamber would needes bende them to prooue their strength (but I cannot tell how) they were both left bent till the next day after dinner: and when I came to them, purposing to haue gone on shooting, I found my good Bowe cleane cast on the one side, and as weake as water, that surely (if I were a rich man) I had rather haue spent a crowne: and as for my lugge, it was not one whit the worse, but shot by and by as well and as farre as euer it did. And euen so I am sure that good wits, except they be let downe like a treble string, and vnbent like a good casting Bowe, they will neuer last and be able to continue in study. And I knowe where I spake this Philologe, for I would not say thus much afore yong men, for they will take soone occasion to study little ynough. But I say it therefore because I knowe, as little study getteth little learning or none at all, so the most study getteth not the most learning of all. For a mans witte sore occupyed in earnest study, must be as well recreated with some honest pastime, as the body sore laboured, must be refreshed with sleepe and quietnesse, or elle it cannot endure very long, as the noble Poete sayth.

Ouid. What thing wants quiet & mery rest, endures but a small while.

B. And I promise you shooting by my iudgement, is the most honest pastime of all, and such one I am sure, of all other, that hindereth learning little or nothing at all, whatsoeuer you and some other say, which are a great deale sorer against it alwayes than you needs to be. PHI. hindereth learning little or nothing at all? that were a maruell to me truely, and I am sure seeing you say so, you haue some reason wherewith you can

defend

defende shooting withall, and as for will (for the loue that you beare toward shooting) I thinke there shall lacke none in you. Therefore seeing we haue so good leysure both, and no bodye by to trouble vs: and you so willing and able to defend it, and I so ready and glad to heare what may be sayd of it, I suppose we cannot passe the time better ouer, neyther you for the honesty of your shooting, nor I for mine owne mind sake, then to see what can be sayd with it, or against it, and specially in these dayes, when so many doth vse it, and euery man in a manner doth common of it. TOX. To speake of shooting Philologe, truely I would I were so able, eyther as I my selfe am willing, or yet as the matter deserueth, but seeing with wishing we cannot haue one now worthy, which so worthy a thing can worthely prayse: and although I had rather haue any other to do it than my selfe, yet my selfe rather then no other, I will not fayle to say in it what I can. Wherein, if I say little, lay that of my little habilitye, not of the matter it selfe which deserueth no little thing to be sayd of it. PHI. If it deserue no little thing to be sayd of it Toxophile, I marueile how it chaunceth then, that no man hither to, hath written any thing of it: wherein you must graunt me, that eyther the matter is naught, vnworthy, and barren to be written vppon, or else some men are too blame, which both loue it and vse it, and yet coulde neuer finde in theyr hart, to say one good word of it, seeing that very trifling matters hath not lacked great learned men to set them out, as gnattes and nuttes, and many other moe like thinges, wherefore eyther you may honestly lay very great fault vppon men because they neuer yet praysed it, or else I may iustly take away no little thing from shooting, because it neuer yet deserued it. TOX. Truely heerein Philologe, you take not so much from it, as you geue to it. For great and commodious things are neuer greatly praysed, not because they be not worthye, but because theyr excellencye needeth no man his prayse, hauing all their commendation of them selfe, not borrowed of other men his lippes, which rather prayse them selfe, in speaking much of a little thing then that matter which they entreat vppon. Great and good things be not praysed. For who euer

playsed Hercules (sayth the Greeke Prouerbe.) And that no man hitherto hath written any booke of shooting, the faulte is not to be layed in the thing which was worthy to be written vppon, but of men which were negligent in doing it, and this was the cause thereof as I suppose. Men that vsed shooting most, and knewe it best, were not learned: men that were learned, vsed little shoting, and were ignorant in the nature of the thing, and so fewe men haue beene that hitherto were able to write vpon it. Yet how long shoting hath continued, what common wealthes hath most vsed it, how honest a thing it is for all men, what kinde of lyuing so euer they followe, what pleasure and profite commeth of it, both in peace and warre, all maner of tongues and writers, Hebrue, Greeke, and Latine, hath so plentifully spoken of it, as of fewe other things lyke. So what shoting is, how many kindes there is of it, what goodnesse is ioyned with it, is told: only how it is to be learned and brought to a perfectnesse amonges men, is not tolde. PHI. Then Toxophile, if it be so as you do say, let vs goe forwarde and examine how plentifully this is done that you speake, and first of the inuention of it, then what honestye and profite is in the vse of it, both for warre and peace, more then in other pastimes, last of all how it ought to be learned amonges men for the encrease of it, whiche thing if you doe, not onely I now for your communication but many other mo, when they shall knowe of it, for your labour, and shooting it selfe also (if it could speake) for your kindnesse, will can you very much thancke. TOX. What good things men speake of shoting, and what good things shoting brings to men, as my witte and knowledge will serue me, gladly shall I say my minde. But how the thing is to be learned, I will surely leaue to some other which both for greater experience in it, and also for theyr learning, can set it out better then I. PHI. Well, as for that, I knowe both what you can do in shoting by experience, and that you can also speake well ynough of shoting, for your learning: but go on with the first part. And I do not doubt, but what my desire, what your loue toward it, the honesty of shoting, the profit that may come thereby to many other, shall get

the

the second part out of you at the last. TOX. Of the first finders out of shoting, diuers men diuerslye do write. Claudiane the Poet saith, that nature gaue example of shoting first, by the Porpentine which shot his pyckes, and will hit any thing that fightes with it: wherby men learned afterward did imitate the same in finding out both Bowe & shaftes. Plinie referreth it to Schythes the soune of Iupiter. Better and more noble Writers bring shoting from a more noble inuentour: as Plato, Calimachus, and Galene from Apollo. Yet long afore these dayes do we reade in the Bible of shoting expressly. And also if we shall beleeue Nicholas de Lyra, Lamech kylled Cain with a shafte. So this great continuance of shoting doth not a little praise shoting: nor that neither doth not a little set it out, that it is referred to the inuention of Apollo, for the which point shoting is highly praysed of Galene: where he sayth, that meane craftes be first found out by men or beastes, as weauing by a Spider, and such other: but high and commendable sciences by Gods, as shoting and Musicke by Apollo. And thus shoting for the necessity of it vsed in Adams dayes, for the noblenesse of it referred to Apollo, hath not bene only commended in all tongues & writers, but also had in great price, both in the best common wealthes, in warre time for the defence of their countrey, and of all degrees of men in peace time, both for the honesty that is ioyned with it, and the profite that followeth of it. PHI. Well, as concerning the finding out of it, little prayse is gotten to shoting thereby, seeing good wittes may most easely of all finde out a tryfling matter. But whereas you say that most common wealthes haue vsed it in warre time, and all degrees of men may very honestlye vse it in peace time: I thincke you can neyther shewe by authority, nor yet proue by reason. TOX. The vse of it in war time, I will declare heereafter. And first how all kindes and sorts of men (what degree soeuer they be) hath at all times afore, & now may honestly vse it: the example of most noble men very wel doth proue. Cyaxares the king of ỹ *Medes*, & great grandfather to Cyrus, kept a sort of *Sythians* with him only for this purpose, to teach his son Astiages to shoote. Cyrus being

C. *Claudian. in Histri.*

Plin. 7. 58.

In sympo.
In hym. Apollo.
Genesis. 21.
Nic. de Lyra.

Galenus in exhor. ad bonas artes.

Herod. in Clio.

a childe was brought vp in shooting, which thing Xenophon would neuer haue made mention on, except it had beene fitte for all Princes to haue vsed: seeing that Xenophon wrote Cyrus life (as Tully sayth) not to shewe what Cyrus did, but what all maner of Princes both in pastimes and earnest matters ought to doe.

Xen. in instit. Cyri. 1.

Ad Quin. Fab. 1. 1.

Darius, the first of that name, and King of *Persia*, shewed playnly howe fitte it is for a King to loue and vse shooting, which commaunded this sentence to be grauen on his tombe, for a Princely memory and prayse.

Strabo. 15.

Darius the kyng lyeth buryed heere,
That in shootinz and ryding had neuer peere.

Agayne, Domitian the Emperour was so cunning in shooting, that he coulde shoote betwixt a mans fingers standing a farre off, and neuer hurt him. Commodus also was so excellente, and had so sure a hand in it, that there was nothyng within his reache and shoote, but he would hit in what place he would: as beastes running, eyther in the head, or in the hart, and neuer misse, as Herodiane sayeth he sawe himselfe, or else he could neuer haue beleeued it. PHIL. In deede you prayse shooting very well, in that you shewe that Domitian and Commodus loue shooting, such an vngratious couple I am sure as a man shall not finde agayne, if he raked all hell for them.

Tranq. Suet.

Herodia 1.

TOX. Well, euen as I will not commende their ilnesse, so ought not you to dispraise their goodnesse, and in deede, the iudgement of Herodian vppon Commodus is true of them bothe, and that was this: that beside strength of bodye and good shooting, they had no Princely thing in them, whiche saying me thincke commends shooting wonderfully, calling it a Princely thing. Furthermore, how commendable shooting is for Princes, Themistius the noble Philosopher sheweth in a certayne Oration made to Theodosius the Emperour, wherein he doth commend him for three things, that he vsed of a childe: for shooting, for ryding of an horse well, and for feates of armes.

Themist. in Ora. 6.

More-

Moreouer, not onely Kings and Emperours haue beene brought vp in shooting, but also the best common wealthes that euer were, haue made goodly Actes and Lawes for it, as the Persians which vnder Cyrus conquered in a maner all the world, had a Lawe that their children shoulde learne three things, only from v. yeare ould vnto xx. to ryde an horsse well, to shoote well, to speake truth alwayes and neuer lye. The Romaynes (as Leo the Emperour in his booke of sleightes of warre telleth) had a Lawe that euery man should vse shooting in peace time, while he was xl. yeare old: and that euery house should haue a Bowe, and xl. shaftes ready for all needes, the omitting of which Lawe (sayeth Leo) among the youth, hath beene the onely occasion why the Romaynes lost a great veale of their Empyre. But more of this I will speake when I come to the profite of shooting in warre. If I should rehearse the Statutes made of noble Princes of *Englande* in Parliaments for the setting forward of shooting, through this Realme, and specially that Acte made for shooting the thirde yeare of the raigne of our most dreade soueraigne Lord King Henrye the viii. I could be very long. But these fewe examples specially of so great men, and noble common wealths, shall stand in steade of many. PHI. That such Princes and such common wealthes haue much regarded shooting, you haue well declared. But why shooting ought so of it selfe to be regarded, you haue scarcely yet proued. TOX. Examples I graunt out of Histories do shewe a thing to be so, not proue a thing why it should be so. Yet this I suppose, that neyther great mens qualityes being commendable be without great authoritie, for other men honestly to follow them: nor yet those great learned men that wrote such thinges, lacke good reason iustly at all times for any other to approue them.

Herod. in Clio.

Leo de stratag. 20.

Princes being children ought to be brought vp in shooting: both because it is an exercise most wholesome, and also a pastime most honest: wherein labour prepareth the body to hardnesse, the minde to couragiousnesse, suffering neyther the one to be marde with tendernesse, nor yet the other to be hurt with ydlenesse: as wee reade how Sardanapalus and such

such other were, because they were not brought vp with outwarde honest painfull pastimes to be men: but cockered vp with inwarde naughtye yole wantonnesse to be women. For howe fitte labour is for all youth, Iupiter or else Minos amonges them of *Greece*, and Lycurgus among the *Lacedemonians*, do shewe by theyr lawes, which neuer ordeyned any thing for the bringing vp of youth, that was not ioyned with labour. And the labour which is in shoting of all other is best, both because it encreaseth strength, and preserueth health most, being not vehement, but moderate, not ouerlaying any one parte with wearinesse, but softly exercising euery part with equalnesse, as the armes and breastes with drawing, the other partes with going, being not so painfull for the labour, as pleasant for the pastime, which exercise by the iudgement of the best Physitions, is most alowable. By shoting also is the minde honestly exercised, where a man alwayes desireth to be best (which is a worde of honestye) and that by the same way, that vertue it selfe doth, coueting to come nighest a most perfite ende or meane standing betwixte two extreames, eschewing shorte, or gone, or eyther side wide, for the which causes, Aristotle himselfe sayth, that shoting and vertue be very lyke. Moreouer, that shoting of all other is the most honest pastyme, and that least occasion to naughtinesse ioyned with it, two things very playnly do proue, which be as a man would saye, the tutors and ouerseers to shoting: Day light and open place where euery man doth come, the maintainers and keepers of shoting, from all vnhonest doing. If shoting fault at any time, it hydes it not, it lurkes not in corners and hudder mother: but openly accuseth and bewrayeth it selfe, which is the next way to amendmente, as wyse men do saye. And these thinges I suppose be signes, not of naughtinesse, for any man to disalowe it: but rather very plaine tokens of honestye, for euery man to prayse it. The vse of shoting also in great mens children, shall greatly encrease the loue and vse of shoting in all the residue of youth. For meane mens mindes loue to be like great men, as Plato and Isocrates do say. And that euery body should learne to shote when they be yong,

Cicer. 2. Tus. Qu.

Galen. 2. de sa. tuen.

Aristot. 1. de morib.

Iso. in Nic.

defence

defence of the common wealth, doth requyre when they be olde, whiche thing can not be done mightely when they be men, except they learne it perfitly when they be boyes. And therefore shoting of all pastimes is most fitte to be vsed in childhode: because it is an imitation of most earnest things to be done in manhode. Wherefore, shoting is fitte for greate mens children, both because it strengtheneth the bodye with wholesome labour, and pleaseth the minde with honest pastime, and also encourageth all other youth earnestly to follow the same. And these reasons (as I suppose) stirred vppe both greate men to bring vp their children in shoting, and also noble common wealthes so straitly to commaund shoting. Therefore seeing Princes moued by honest occasions, haue in all common wealthes vsed shoting, I suppose there is no other degree of men, neyther lowe nor hye, learned nor leude, yong nor olde. PHI. You shall neede wade no farther in this matter Toxophile, but if you can proue me that schollers and men geuen to learning may honestly vse shoting, I will sone graunt you that all other sortes of men may not onely lawfully, but ought of duety to vse it. But I thincke you cannot proue but that all these examples of shoting brought from so long a time, vsed of so noble Princes, confirmed by so wise mens lawes and iudgements, are set afore temporall men, onely to followe them: whereby they may the better and stronglyer defende the common wealth withall. And nothing belongeth to schollers and learned men, whiche haue an other part of the common wealth, quiet and peaceable put to theyr cure and charge, whose ende, as it is diuerse from the other, so there is no one waye that leadeth to them both. TOX. I graunt Philologe, that Schollers and Laye men, haue dyuers offices and charges in the common wealthe, whiche requyres diuerse bringing vppe in theyr youth, if they shall do them as they ought to do in theyr age. Yet as temporall men of necessitye are compelled to take somewhat of learning to doe theyr office the better withall: so Schollers maye the boldlyer borrowe somewhat of Laye mens pastymes, to mayntayne theyr healthe in studye withall. And surely, of all D.

other

other things, shooting is necessary for both sortes to learne. Which thing, when it hath beene euermore vsed in *England*, how much good it hath done, both oulde men and Chronicles doo tell, and also our ennemyes can beare vs record. For if it be true (as I haue heard saye) when the King of *England* hath beene in *Fraunce*, the Priestes at home because they were Archers, haue bene able to ouerthrowe all *Scotland*. Againe, there is an other thing which aboue all other doth moue mee, not onely to loue shooting, to prayse shooting, to exhort all other to shooting, but also to vse shooting my selfe: and that is our late King Henrye the eyght, hys most royall purpose and wyll, whiche in all his Statutes generally doth commaunde men, and with his owne mouth most gently did exhort men, and by his great giftes and rewardes, greatly did encourage men, and with his most Princely example very ofte did prouoke all other men to the same. But heere you will come with some polytall man and scholler: I tell you plainly, scholler or vnscholler, yea if I were xx. schollers, I woulde thincke it were my duetie, both with exhorting men to shoote, and also with shooting my selfe, to helpe to set forwarde that thing whiche the King his wisedome, and his Counsaile, so greatly laboured to haue goe forward: which thing surely they did, because they knewe it to be in warre, the defence and wall of our countrie, in peace, an exercise most wholesome for the body, a pastime most honest for the minde, and as I am able to proue my selfe, of all other most fitte and agreeable with learning and learned men. PHI. If you can proue this thing so playnly, as you speake it earnestly, then will I, not onely thincke as you do, but become a shooter, and do as you do. But yet beware I say, least you for the great loue you beare toward shooting, blindlye iudge of shooting. For loue, and all other to earnest affections be not for nought painted blinde. Take heede (I say) least you preferre shooting afore other pastimes, as one Balbinus through blinde affection, preferred his louer before all other women, although she were deformed with a Polypus in her nose. And although shooting may be meete sometime for some schollers, and so forth: yet the fittest alwayes is to be

te be preferred. Therefore if you will needes graunt schollers pastime and recreation of theyr mindes, let them vse (as manye of them doo) Musicke and playing on instrumentes, thincking most seemely for all schollers, and most regarded alwayes of Apollo and the Muses. TOX. Euen as I can not deny, but some Musicke is fit for learning, so I trust you can not chose but graunt, that shooting is fit also, as Calimachus doth signifie in this Verse:

Both merie songs and good shooting deliteth Apollo. *Cal. hym. 2*

But as concerning whether of them is most fitte for learning, and schollers to vse, you may say what you will for your pleasure: this I am sure, that Plato and Aristotle both, in their Bookes entreating of the common wealth, where they shewe how youth should be brought vp in foure things, in reading, in wrighting, in exercise of body, and singing, doo make mention of Musicke, and all kindes of it, wherein they both agree, that Musicke vsed amonges the Lydians is very ill for yong men, which be students for vertue and learning, for a certaine nyce, softe, and smoothe sweetnesse of it, whiche would rather entice them to naughtines, than stirre them to honestye. E.

An other kinde of Musicke inuented by the Dorians, they both wonderfully prayse, alowing it to be very fit for the study of vertue and learning, because of a manly, rough, and stoute sounde in it, which should encourage yong stomackes, to attempte manly matters. Now whether these balades and roundes, these galiards, pauines and daunces, so nicely fingered, so sweetely tuned, be liker the Musicke of the Lydians or the Dorians, you that be learned iudge. And what so euer ye iudge, this I am sure, that Lutes, Harpes, all manner of Pypes, Barbitons, Sambukes, with other instruments euery one, which standeth by fine and quicke fingering, be condemned of Aristotle, as not to be brought in and vsed among them, which study for learning and vertue. *Arist. Pol. 8. 6.*

Pallas when she had inuented a Pype, cast it away, not so much sayth Aristotle, because it deformed her face, but much rather

rather, because such an instrument belonged nothing to learning. Howe suche instrumentes agree with learning, the goodly agreement betwixte Apollo God of learning, and Marsias the Satyr, defender of pyping, doth well declare, where Marsyas had his skinne quite pulled ouer his head for his labour.

Much Musicke marreth mens manners, sayth Galen, although some man will say that it doth not so, but rather recreateth and maketh quicke a mans minde, yet me thincke by reason it doth as hony doth to a mans stomacke, which at the first receyueth it well, but afterward it maketh it vnfit, to abide any good strong nourishing meate, or else any wholesome sharpe and quicke drincke. And euen so in a maner these instruments make a mans witte so soft and smoothe, so tender and quaisye, that they be lesse able to brooke strong and tough studye. Wittes be not sharpened, but rather dulled and made blunt, with such sweete softnesse, euen as good edges be blunter, which men whette vppon soft chalke stones.

Herodo. in Clio. And these things to be true, not only Plato, Aristotle, and Galen, proue by authority of reason, but also Herodotus and other writers, shewe by plaine and euident example, as that of Cyrus, which after he had ouercome the Lydians, and taken their King Cresus prisoner, yet after by the meane of one Pactyas a very heady man amonges the Lydians, they rebelled against Cyrus againe, then Cyrus had by and by, brought them to vtter destruction, if Cresus being in good fauour with Cyrus, had not hartely desyred him not to reuenge Pactyas fault, in shedding their bloud. But if he would folow his counsaile, he might bring to passe, that they should neuer more rebell against him. And that was this, to make them weare long kyrtils to the foote like women, and that euery one of them should haue a Harpe or a Lute, and learne to play and sing. Which thing if you do sayth Cresus (as he did in deede) you shall see them quickly of men made women. And thus luting and singing take away a manly stomacke, which should enter and pearce deepe and hard studye.

Nympho-do. Euen suche an other storye dothe Nymphodorus an olde Greeke

Greek Historiographer write, of one Sesostris king of Egipt, which storye because it is somewhat long, and very like in all pointes to the other, and also you do well enoughe remember it, seeing you read it so late in Sophoclis Commentaries, I will nowe passe ouer. Therefore eyther Aristotle and Plato knowe not what was good and euill for learning and vertue, and the example of wyse Historyes be vainly set afore vs, or elle the minstrelsye of Lutes, Pypes, Harpes, and all other that standeth by such ayce, fine minikin fingering (such as the most part of schollers whome I knowe vse, if they vse any) is farre more fit for the womannishnes of it to dwell in the Court among Ladyes, than for any great thing in it, which should helpe good and sadde studye, to abyde in the Vniuersitye among schollers. But perhaps you knowe some great goodnesse of such Musicke and such instruments, whereunto Plato and Aristotle his brayne coulde neuer attayne, and therefore I will say no more against it. *Comment. in Antig.*

PHI. Well Toxophile, is it not enough for you to rayle vppon Musick, except you mocke me too? but to say the truth, I neuer thought my selfe these kindes of Musicke fitte for learning, but that whiche I sayde was rather to proue you, than to defend the matter. But yet as I would haue this sort of Musicke decaye among schollers, euen so do I wishe from the bottome of my heart, that the laudable custome of *England* to teache children their plaine song and pricksong, were not so decayed throughoute all the Realme as it is. Which thing how profitable it was for all sorts of men, those knewe not so well then which had it most, as they doo nowe which lacke it most. And therefore it is true that Teucer sayth in Sophocles.

Seldome at all good thynges be knowen how good to be,
Before a man such thynges do misse out of hys handes. *Sophocles in Aiace.*

That milke is no fitter nor more naturall for the bringing vp of children than Musicke is, both Galen proueth by auctority, and dayly vse teacheth by experience. For euen the little babes

babes, lacking the vse of reason, are scarse so well stilled in sucking their mothers pappe, as in hearing their mother sing. Againe, how fit youth is made, by learning to sing, for Grammer and other sciences, both we dayly do see, and Plutarch learnedly doth proue, and Plato wisely did allow, which receyued no scholler into his Schoole, that had not learned his song before. The godly vse of praysing God, by singing in the Church, needeth not my prayse, seeing it is so praysed through all the Scripture, therefore now I will speake nothing of it, rather then I should speake too little of it. Beside all these commodityes, truly two degrees of men, which haue the highest offices vnder the King in all this Realme, shall greatly lacke the vse of singing, Preachers and Lawyers, because they shall not without this, be able to rule their heares, for euery purpose. For where is no distinction in telling glad things and fearefull things, gentlenes and cruelnes, softnes and vehementnes, and such like matters, there can be no great perswasion.

For the hearers, as Tullie sayth, be much affectioned, as he is that speaketh. At his wordes be they drawen, if he stand still in one fashion, their mindes stand still with him: If hee thunder, they quake: If he chide, they feare: If he complaine, they sorry with him: And finally, where a matter is spoken, with an apt voyce, for euery affection, the hearers for the most part, are moued as the speaker woulde. But when a man is alway in one tune like an humble Bee, or else now in the top of the Church, now downe, that no man knoweth where to haue him: or piping like a reede, or roring like a Bull, as some Lawyers doo, which thincke they doo best, when they cry lowdest, these shall neuer greatly moue, as I haue knowen many well learned, haue done, because their voyce was not frayed afore, with learning to sing. For all voyces, great and small, base and shrill, weake or soft, may be holpen and brought to a good point, by learning to sing.

Whether this be true or not, they that stand most in neede, can tell best, whereof some I haue knowen, which, because they learned not to sing when they were boyes, were fayne

to

to take paine in it, when they were men. If any man shoulde heare me Toxophile, that would thincke I did but fondly, to suppose that a boyce were so necessary to be loked vpon, I would aske him if he thought not nature a foole, for making such goodly instruments in a man, for well vttering his words, or else if the two noble Orators Demosthenes and Cicero were not fooles, whereof the one did not only learne to sing of a man: but also was not ashamed to learne how he shoulde vtter his soundes aptly of a dogge, the other setteth out no poynt of Rhetorike so fully in all his bookes, as how a man should order his boyce for all kinde of matters.

Therefore seeing men by speaking differ and be better than beastes, by speaking well better than other men, and that singing is an helpe towarde the same, as dayly experience doth teache, example of wise men doth alowe, authoritye of learned men doth approue, wherewith the foundation of youth in all good common wealthes alwayes hath bene tempered: surely if I were one of the Parliament house, I would not fayle, to put vp a bill for the amendement of thys thyng, but because I am like to be none this yeare, I will speake no more of it, at this time. TOX. It were pity truly Philologe, that the thing should be neglected, but I trust it is not as you say. PHI. The thing is too true, for of them that come dayly to the Vniuersitye, where one hath learned to sing, fyue hath not. But now to our shooting Toxophile againe, wherein I suppose you cannot say so much for shooting to be fitte for learning, as you haue spoken against Musicke for the same.

Therefore as concerning Musicke, I can be content to graunt you your minde: But as for shooting, surely I suppose that you cannot perswade me, by no meanes, that a man can be earnest in it, and earnest at his booke to: but rather I thincke that a man with a bowe on his backe, and shaftes vnder his girdle, is more fitte to wayte vppon Robin Hoode, than vpon Apollo or the Muses. TOX. Ouer earnest shooting surely I will not ouer earnestly defend, for I euer thought shooting shoulde be a wayter vppon learning, not a mystres ouer learning. Yet this I marueile not a little at, that yee

thincke a man with a bowe on his backe is more like Robin Hoodes seruaunt, than Apollos, seeing that Apollo himselfe in Alcestis of Euripides, which Tragidie you redde openly not long ago, in a maner glorifyeth saying this Verse.

Eurip. in Alcest.

It is my wont alwayes my Bowe with me to beare.

Therefore a learned man ought not too much to be ashamed to beare that sometime, which Apollo God of learning himselfe was not ashamed alwayes to beare. And because ye would haue a man wayte vppon the Muses, and not at all meddle with shoting: I marueile that you do not remember how that the ix. Muses their selfe as soone as they were borne, were put to nurse to a Lady called Euphemis, which had a sonne named Erotus, with whome, the ix. Muses for his excellent shooting, kept euermore company withall, and vsed dayly to shoote together in the Mount Pernasus: and at last it chanced this Erotus to dye, whose death, the Muses lamented greatly, and fell all vpon their knees afore Iupiter their father, and at their request, Erotus for shoting with the Muses in earth was made a Signe, & called Sagittarius in Heauen. Therefore you see, that if Apollo and the Muses eyther were examples in deede, or only fayned of wise men to be examples of learning, honest shooting may well enough be companion with honest studye. PHI. Well Toxophile, if you haue no stronger defence of shoting then Poetes, I feare if your companions which loue shooting heard you, they would thincke you made it but a trifling and fabling matter, rather then any other man that loueth not shoting, could be perswaded by this reason to loue it. TOX. Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignoraunt, but you knowe what such noble wittes as the Poetes had, meant by such matters: which oftentimes vnder the couering of a fable, do hyde and wrappe in goodly precepts of Philosophie, with the true iudgement of thinges. Which to be true specially in Homer and Euripides, Plato, Aristotle, and Galene, plainly do shewe: when through all their workes (in a maner) they determine all controuersies, by these two

Poetes,

Poetes, and such like authorityes. Therefore if in this matter I seeme to fable, and nothing proue, I am content you iudge so on me: seeing the same iudgement shall condemne with me Plato, Aristotle, and Galene, whome, in that errour, I am well content to followe. If these ould examples proue nothing for shooting, what say you to these: that the best learned and sagest men in this Realme, which be now aliue, both loue shoting and vse shoting, as the best learned Bishops that be: amonges whome Philologe, your selfe knowe foure or fiue, which as in all good learning, vertue, and sageneſſe, they geue other men example what thing they should do, euen so by their shoting they plainly shewe what honest pastime, other men geuen to learning, may honestly vse. That earnest studye must be recreated with some honest pastime, sufficiently I haue proued afore, both by reason and authoritie of the best learned men that euer wrote. Then seeing pastimes be lawfull, the most fittest for learning is to be sought for. A pastime, sayth Aristotle, must be like a medicine. Medicines stand by contraries, therefore the nature of studying considered, the fittest pastime shall soone appeare. In studye, euery parte of the body is idle, which thing causeth grosse and colde humours to gather together and vexe Schollers very much, the minde is altogether bent and set on worke. A pastime then must be had, where euery part of the body must be laboured to seperate and lessen such humours withall: the minde must be vnbent, to gather and fetch againe his quicknes withall. Thus pastimes for the minde only, be nothing fitte for studentes, because the body which is most hurt by study, should take no profite at all thereat. This knewe Erasmus very well, when he was heere in *Cambridge*: which when he had beene sore at his booke (as Garret our Ecclebynder hath very oft told me) for lacke of better exercise, would take his horse, & ryde about the market hill, & come againe. If a scholler should vse bowles or tennyes, the labour is so vehement & vnequall, which is condemned of Galene: the example very ill for other men, when by so many actes they be made vnlawfull. Running, leaping, and roping be too vile for schelers, & so not fitte by Aristotles iudgement:

Aristot. 7.

Aristotle pol. 7. 17.

iudgement: walking alone in the field hath no token of courage in it, a pastime like a simple man which is neyther flesshe nor fishe. Therefore if a man would haue a pastime holesome and equall for euery part of his body, pleasant and full of courage for the minde, not vile and vnhoneſt to geue ill example to laye men, not kept in Gardines and corners, not lurking on the night and in holes, but euermore in the face of men, eyther to rebuke it when it doth ill, or else to testifye on it when it doth well: let him seeke chiefely of all other for shooting. PHIL. Such common pastimes as men commonly do vse, I will not greatly allowe to be fit for schollers: seeing they may vse such exercises very well (I suppose) as Galen himselfe doth alow.

Gal. de sa. tuend. 2.

TOX. These exercises I remember very well, for I redde them within these two dayes, of the which, some be these: to runne vp & downe an hill, to clyme vp a long powle, or a rope, and there hang a while, to holde a man by his armes and waue with his heeles, much like the pastime that boyes vse in the Churche when their Maister is away, to swing and totter in a bellrope: to make a fiste, and stretche out both his armes, and so stande like a Roode. To goe on a mans tiptoes, stretching out the one of his armes forward, the other backward, which if he blered out his tongue also, might be thought to daunce Anticke verye properly. To tumble ouer and ouer, to toppe ouer tayle: to set backe to backe, & see who can heaue an others heeles highest, with other much like: which exercises surely muſt needes be naturall, because they be so childishe, and they may be also wholesome for the bodye: but surely as for pleasure to the minde, or honesty in the doing of them, they be as like shooting, as Yorke is foule Sutton. Therefore to loke on all pastimes and exercises wholesome for the body, pleasant for ỳ minde, comly for euery man to do, honeſt for all other to loke on, profitable to be set by of euery man, worthy to be rebuked of no man, fitte for all ages, persons and places, only shooting shall appeare, wherein all these commodities may be founde. PHI. To graunt Toxophile, ỳ students may at times conuenient vse shooting as most holesome & honeſt pastime: yet to do as some do, to shoote hourely, dayly, weekely, & in a maner

the

the whole yeare, neither I can prayse, nor any wise man will alowe, nor you your selfe can honestly defende. TOX. Surelye Philologe, I am very glad to see you come to that poynt that most lyeth in your stomacke, and greeueth you and other so much. But I trust after I haue sayd my minde in this matter, you shall confesse your selfe that you do rebuke this thing more then ye neede, rather then you shall finde that any man may spende by any possibility, more time in shooting then he ought. For first and formost the whole time is deuided into two partes, the day and the night: whereof the night maye be both occupyed in many honest businesses, and also spente in much vnthriftinesse, but in no wise it can be applyed to shoting. And heere you see that halfe our time, graunted to all other things in a maner both good and ill, is at one swappe quite taken away from shooting. Now let vs goe forward, and see how much of halfe this time of ours is spent in shooting.

The whole yeare is deuided into foure partes, Spring time, Sommer, Faule of the leafe, and Winter. Whereof the Winter, for the roughnesse of it, is cleane taken away from shooting: except it be one day amonges xx. or one yeare amonges xl. In Sommer for the feruent heate, a man may say lykewise: except it be sometime against night. Now then Spring time and faule of the leafe, be those which we abuse in shoting. But if we consider how mutable and changeable the weather is in those seasons, and how that Aristotle himselfe sayth, that most part of rayne falleth in these two tymes: we shall well perceiue, that where a man would shote one day, he shall be faine to leaue off foure. Now when time it selfe graunteth vs but a little space to shoote in, let vs see if shooting be not hindered amonges all kindes of men as much other wayes. First, yong children vse not, yong men for feare of them whome they be vnder too much dare not: sage men for other greater busines, will not: aged men for lacke of strength, can not: rich men for couetousnesse sake, care not: poore men for cost and charge, may not: maisters for their housshold kepping, heede not: seruauntes kept in by their maisters, betyme shall not: craftes men for getting of their lyuing, very

nnuch leysure haue not: and many there be that oft begynnes, but for vnaptnesse proues not: and most of all, which when they be shooters geue it ouer and list not, so that generally men euerye where for one or other consideration, much shooting vse not. Therefore these two thinges, straytenesse of time, and euerye mans trade of lyuing, are the causes that so fewe men shootes: as you may see in this greate towne, where as there be a thousand good mens bodyes, yet scarce x. that vseth any greate shooting. And those whome you see shoote the most, with howe many things are they drawen, or rather driuen from shooting. For first, as it is many a yeare or they begin to be great shooters, euen so the great heate of shooting is gone within a yeare or two: as you knowe diuerse Philologe your selfe, which were sometime the best shooters, and nowe they be the best students.

If a man haue sicke, farewell shooting, may fortune as long as he lyueth. If he haue a wrentche, or haue taken colde in his arme, he may hang vp his Bowe (I warrant you) for one season. A little blayne, a small cutte, yea, a silly poore woorme in his finger, may keepe him from shooting well ynough. Breaking, and ill lucke in Bowes, I will passe ouer, with an hundred mo sere things, which chaunceth euery day to them that shote most, whereof the least of them may compell a man to leaue shooting. And these things be so true and euident, that it is impossible eyther for me craftely to fayne them, or else for you iustly to denye them. Then seeing howe many hundred things are required altogether to geue a man leaue to shoote, and any one of them denyed, a man can not shoote: and seeing euery one of them may chaunce, and doth chaunce euery day, I meruaile any wise man will thincke it possible, that any great time can be spent in shooting at all.

PHI. If this be true that you say Toxophile, and in very deede I can denye nothing of it, I meruayle greatly how it chaunceth, that those which vse shooting be so much marked of men, and oft times blamed for it, and that in a maner as much as those which playe at Cardes and Dyse. And I shall tell you what I heard spoken of the same matter. A man, no

Cardes and Dyse.

shooter,

shooter, (not long agoe) wouldе defende playing at Cardes and Dyse if it were honestly vsed, to be as honest pastime as your shoting: For he layed for him, that a man might play for a little at cardes and dyse, and also a man might shoote away all that euer he had. He sayd, a payre of Cardes cost not past ii. pence, and that they needed not so much reparation, as bowe and shaftes: they would neuer hurt a mans hand, nor neuer weare his geare. A man should neuer slea a man with shooting wide at the cardes. In wete and drye, hote and cold, they wouldе neuer forsake a man, he shewed what great varietye there is in them for euery mans capacity: if one game were hard, he might easely learne an other: if a man haue a good game, there is great pleasure in it: if he haue an ill game, the payne is short, for he may soone giue it ouer, and hope for a better: with many other mo reasons. But at the last he concluded, that betwixte playing and shooting, well vsed or ill vsed, there was no difference: but that there was lesse coste and trouble, and a great deale more pleasure in playing, then in shooting.

TOX. I can not denye, but shooting (as all other good things) may be abused. And good things vngodly vsed, are not good, sayeth an honourable Bishop in an earnester matter then this is: yet wee must beware that we laye not mennes faultes vppon the thing whiche is not worthy, for so nothing should be good. And as for shooting, it is blamed and marked of men for that thing (as I haue sayd before) whiche should be rather a token of honestye to prayse it, then anye signe of naughtinesse to disalowe it, and that is because it is in euerye mans sight, it seeketh no corners, it hydeth it not: if there be neuer so little faulte in it, euery man seeth it, it accuseth it selfe. For one houre spente in shooting is more seene and further talked of, then twenty nightes spent in dysing, euen as a little white stone is seene amonges three hundred blacke. Of those that blame shooting and shooters, I will say no more at this time but this, that beside that they stoppe & hinder shooting, which the Statutes would haue forwarde, they be not much vnlyke in this poynte to VVyll Sommer the Kings foole,

which smiteth him that standeth alwayes before his face, be he neuer so worshipfull a man, and neuer greatly lookes for him which lurkes behinde an other mans backe, that hurte him in deede.

But to him that compared gamning with shooting, somewhat will I answere, and because he went afore me in a comparison: and comparisons sayth learned men, make playne matters: I will surely folowe him in the same. Honest things (sayeth Plato) be knowen from vnhonest things, by this difference, vnhonestye hath euer present pleasure in it, hauing neyther good pretence going before, nor yet any profit folowing after: which saying describeth generally, both the nature of shooting and gamning which is good, and which is euill, very well. *In Phedro.*

Gamning hath ioyned with it, a vaine present pleasure, but there foloweth losse of name, losse of goodes, and winning of an hundreth sowrtye, mopsye diseases, as euery man can tell. Shoting is a painfull pastime, whereof foloweth health of body, quicknes of witte, hability to defende our countrey, as our enemyes can beare recorde.

Loth I am to compare these things together, and yet I do it not because there is any comparison at all betwixt them, but thereby a man shall see how good the one is, and how euill the other. For I thincke there is scarce so much contrariousnes, betwixt hote and cold, vertue and vice, as is betwixt these two things: For what so euer is in the one, the cleane contrary is in the other, as shall plainly appeare if we consider, both their begimmings, their encreasings, their fruits, and their endes, which I will soone ridde ouer.

Plat. in Zym. * The first bringer into the world of shooting, was Apollo, which for hys wisedome, and great commodities, brought amonges men by him, was esteemed worthy, to be counted as a God in Heauen.

Dysing surely is a bastard borne, because it is sayde to haue two fathers, and yet both nought: The one was an vngracious God, called Theuth, which for his noughtinesse, came neuer in other Gods companyes, and therefore Homer *Plato In Phedro.*

doth

doth despise once to name hym, in all hys worke. The other was a Lydian borne, which people for such games, and other vnthriftines, as bowling and haunting of tauernes, haue bene euer had in most vile reputation, in all storyes and writers. *Herodo. in Clio.*

The Fosterer of shooting is Labour, that companion of vertue, the mainteyner of honestye, the encreaser of health and welthinesse, whiche admitteth nothing in a maner into hys companye, that standeth not with vertue and honestye, and therefore sayth the olde Poete Epicharmus very pretely in Xenophon, that God selleth vertue, and all other good things to men for labour. The Nource of dise and cardes, is werisom idlenesse, enemy of vertue, the drowner of youth, that tarieth in it, and as Chaucer doth say very well in the Parsons tale, the greene path way to hell, hauing this thing appropriate vnto it, that where as other vices haue some cloke of honestye, only idlenes can neyther do well, nor yet thincke well. Againe, shooting hath two tutours to loke vpon it, out of whose companye, shooting neuer stirreth, the one called Day light, the other, Open place, which two keepe shooting from euill company, & suffers it not to haue too much swinge, but euermore keepeth it vnder awe, that it dare do nothing in the open face of the world, but that which is good and honest. Likewyse, dysing and carding haue two Tutours, the one, named Solitariousnes, whiche lurketh in holes and corners, the other, called Night, an vngratious couer of naughtines, which two things be very Inkepers & receyuers of all naughtinesse and naughty things, and thereto they be in a maner, ordayned by nature. For on the night time, and in corners, Spirites and theeues, rattes and mise, toades and eules, nightcrowes and poulcattes, fores and foumerdes, with all other vermine, and noysome beastes, vse most styrring, when in the day light, and in open places which be ordeyned of God for honest things, they dare not once come, which thing, Euripides noteth very well, saying. *Xen. de dict. & fact. Soc.*

Iphi. in Tau.

Ill thynges the nyght, good thynges the day doth haunt and vse.

Compa-

Companyons of shooting, be prouidens, good heede geuing, true meating, honest comparison, whiche thinges agree with vertue very well. Carding and dysing, haue a sort of good fellowes also, going commonly in theyr company, as blinde Fortune, stumbling chaunce, spittle lucke, false dealing, crafty conueyaunce, brainlesse brawling, false forswearing, whiche good fellowes will soone take a man by the sleeue, and cause him take his Inne, some with beggery, some with goute and dropsye, some with theefte and robbery, and seldome they will leaue a man before he come eyther to hanging, or else some other extreme myserye. To make an ende, how shooting by all mennes lawes hath beene allowed, carding and dysing by all mennes iudgements condemned, I neede not shewe, the matter is so plaine.

Therefore when the Lydians shall inuent better thinges then Apollo, when slothe and ydlenes shall encrease vertue more then labour, when the night and lurking corners, geueth lesse occasion to vnthriftines, than light day and openes, then shall shooting and such gamming, be in semme comparison like. Yet euen as I do not shewe all the goodnes which is in shooting, when I proove it standeth by the same things that vertue it selfe standeth by, as brought in by God, or Godlylike men, fostered by labour, committed to the sauegarde of lyght and openes, accompanyed with prouision and diligence, loued and allowed by euerye good mans sentence: Euen likewise doo I not open halfe the naughtines whiche is in carding and dysing, when I shewe how they are borne of a desperate mother, nourished in idlenes, encreased by lycence of night and corners, accompanyed with Fortune, chaunce, deceyte, and craftines: condemned and banished, by all lawes and iudgementes.

For if I woulde enter, to describe the monstrousnes of it, I should rather wander in it, it is so broade, than haue any ready passage to the ende of the matter: whose horriblenes is so large, that it passed the eloquence of our English Homer, to compasse it: yet because I euer thought his sayings to haue as much authority, as eyther Sophocles, or Euripides,

Chaucer.

in

in Greeke, therefore gladly do I remember these Uerses of hys.

Hasardry is very mother of leasings,
And of deceyte, and cursed swearings.
Blasphemy of Christ, mans slaughter, and waste also
Of catteil, of tyme, of other thyngs mo.

¶ Mother of lesinges,) true it may be called so, if a man consider how many wayes, and how many things he loseth thereby, for first he loseth his goodes, he loseth his time, he loseth quickenes of witte, and all good lustc to other things, he loseth honest company, he loseth his good name and estimation, and at last, if he leaue it not, loseth God, and heauen and all: and in steede of these things winneth at length, eyther hanging or hell.

¶ And of deceyte.) I trowe if I should not lye, there is not halfe so much crafte vsed in no one thing in the worlde, as in this cursed thing. What false dyse vse they? as dyse stopped with quicksiluer & heares, dyse of bauntage, flattes, gouedes to chop and change when they lust, to let the true dyse fall vnder the table, and so take vp the false, and if they be true dyse, what shift will they make, to set the one of them with slyding, with cogging, with foysting, with coyting as they call it. How will they vse these shiftes, when they get a playne man that can not skill of them? How will they go about, if they perceyue an honest man haue money, which list not play, to prouoke him to playe? They will seeke his company, they will let him paye noughte, yea and as I heard a man once say that he did, they will sende for him to some house, and spende perchaunce a crowne on him, and at last will one begin to saye: what my maisters, what shall we do? shall euery man playe his xii. pence whiles an apple roste in the fyre, and then wee will mincke and departe: May will an other say (as false as he) you cannot leaue when you begin, and therefore I will not playe: but yet if you will gage, that euery man as he hath lost his xii. pence shall sit downe, I am contente, for surely I would winne no mannes money heere, but euen as muche as

would

would paye for my supper. Then speaketh the thirde, to the honest man that thought not to play, what will you play your xii. pence if he excuse him, tushe man will the other say, sticke not in honest company for xii. pence, I will beare your halfe, and heere is my money.

Now all this is to make him to beginne, for they knowe if he be once in, and be a looser, that he will not sticke at his xii. pence, but hopeth euer to get it againe, whiles perhappes he loose all. Then euery one of them setteth his shiftes abroche, some with false dyse, some with setting of dyse, some with hauing outlandish siluer coynes guilded, to put away at a time for good golde. Then if there come a thing in controuersye, must you be iudged by the table, and then farewell the honest mans parte, for he is borne downe on euery side.

Nowe sir, beside all these things, they haue certayne tearmes (as a man would saye) appropriate to their playing; whereby they will drawe a mans money, but pay none, which they call barres, that surely he that knoweth them not, may soone be debarred of all that euer he hath, before he learne them. If a plaine man lose, as he shall do euer, or elle it is a wonder, then the game is so deuilish, that he can neuer leaue: For vaine hope (which hope sayth Eurípides, destroyeth many a man and Citty) driueth him on so farre, that he can neuer returne backe, vntill he be so light, that he neede feare no theeues by the way. Now if a simple man happen once in his life, to win of such players, then will they eyther entreate him to keepe them company whiles he hath lost all againe, or else they will vse the most deuilish fashion of all, For one of the players that standeth next him, shall haue a paire of false dyse, and cast them out vppon the bourde, the honest man shall take them and cast them, as he did the other, the thirde shall espye them to be false dyse, and shall crye out, haroe, with all the othes vnder God, that he hath falsely wonne their money, and then there is nothing but hould thy throte from my dagger, euery man layeth hand on the simple man, and taketh all their money from him, and his owne also, thinking himselfe well that he escapeth with his life.

In suppli.

Cursed

Cursed swearyng, blasphemye of Christ.) These halfe Uerses Chaucer in an other place, more at large doth well set out, and very lively expresse, saying.

By by Gods precious hart and hys nayles,
And by the blood of Christ, that is in Hales,
Seuen is my chaunce, and thyne is fiue and treye,
By Gods armes, if thou falsely playe,
Thys dagger shall throughe thyne hart go,
Thys fruite commeth of the bicched bones two,
Forswearing, Ire, falsenes, and Homicide. &c.

Though these Uerses be verye earnestly written, yet they do not halfe so grisely set out the horriblenes of blasphemye, which such gamners vse, as it is in deede, and as I haue heard my selfe. For no man can write a thing so earnestly, as when it is spoken with iesture, as learned men you knowe do saye. How will you thincke that such furiousnes with wood countenaunce, and brenning eyes, with staring and bragging, with hart redye to leape out of the belly for swelling, can be expressed the tenth part, to the vttermost. Two men I heard my selfe, whose sayings be farre more grisely, than Chaucers Uerses. One, when he had lost his money, sware me God from top to the toe with one breathe, that he had lost all hys money for lacke of swearing: The other, losing his money, and heaping othes vppon othes, one in a nothers necke, most horrible, and not speakeable, was rebuked of an honest man whiche stoode by for so doing, he by and by staring him in the face, and clapping his fiste with all his money he had, vppon the boord, sware me by the flesshe of God, that if swearing would helpe him but one ace, he would not leaue one peece of God vnsworne, neither within nor without. The remembrance of this blasphemye Philologe, doth make me quake at the hart, and therefore I will speake no more of it.

And so to conclude with such gamning, I thincke there is no vngratiousnes in all this world, that carieth a man so farre from God, as this fault doth. And if there were any so desperate a person, that woulde begin his hell in earth, I trowe

he

he should not finde hell more like hell it selfe, then the life of those men is whiche dayly haunt and vse suche vngratious games. PHI. You handle this gere in deede: And I suppose if ye had bene a prentice at such games, you could not haue sayd more of them then you haue done, and by like you haue had somewhat to do with them. TOX. In deede, you may honestly gather that I hate them greatly, in that I speake against them: not that I haue vsed them greatly, in that I speake of them. For things be knowen diuers wayes, as Socrates (you knowe) doth proue in Alcibiades. And if euery man should be that, that he speaketh or wryteth vppon, then should Homer haue beene the best Captaine, most cowarde, hardye, hasty, wise, and wood, sage, & simple: And Terence an ould man, and a yong, an honest man, and a bawde: with such like. Surely euery man ought to pray to God dayly, to keepe them from such vnthriftinesse, and specially all the youth of *England*: for what youth doth begin, a man will followe commonly, euen to his dying day: which thing, Adrastus in Euripides pretely doth expresse, saying:

Euripides in suppli.

What thyng a man in tender age hath most in vse,
That same to death alwayes to keepe he shalbe sure.
Therefore in age who greatly longs good fruite to mowe,
In youth he must hymselfe apply good seede to sowe.

For the foundation of youth well set (as Plato doth saye) the whole body of the common wealth shall flourish thereafter. If the yong tree growe crooked, when it is ould a man shall rather breake it than streight it. And I thincke there is no one thing that crookes youth more then such vnlawfull games. Nay let no man say, if they be honestly vsed they do no harme. For how can that pastime which neither exerciseth the body with any honest labour, nor yet the minde with any honest thinking, haue any honesty ioyned with it. Nay let no man assure himselfe that he can vse it honestly: for if he stand therein, he may fortune haue a faule, the thing is more slipperye then he knoweth of. A man may (I graunt) sit on a hyant hill side, but if he geue neuer so little forward, he can not stoppe

though

though he woulde neuer so fayne, but he must needes runne headlong, he knoweth not how farre. What honest pretences, vayne pleasure layeth dayly (as it were enticements or baytes, to pull men forward withall) Homer doth well shewe, by the Sirenes, and Circes. And amonges all in that shippe, there was but one Vlysses, and yet he had done to at the other tyme, if a goddesse had not taught him: And so likewise I thincke, they be eafye to nomber, which palle by playing honestly, except the grace of God saue and keepe them. Therefore they that will not goe too farre in playing, let them followe this counsell of the Poet.

Stoppe the beginnings.

PHI. Well, or you goe any further, I pray you tell me this one thing: Doo yee speake against meane mens playing only, or against great mens playing to, or put you any difference betwixt them? TOX. If I should excuse my selfe herein, and say that I speake of the one, and not of the other, I feare least I should as fondly excuse my selfe, as a certaine Preacher did, whome I heard vpon a time speake against many abuses (as he sayd) and at last he spake against candelles, and then he fearing, least some men would haue bene angrye and offended with him, nay (sayeth he,) you must take me as I meane: I speake not against great candelles, but against little candelles, for they be not all one (quoth he) I promise you: And so euery man laughed him to scorne.

In deede as for great men, and great mens matters, I lift not greatly to meddle. Yet this I would wishe, that all great men in *England* had redde ouer diligently the Pardoners tale in Chaucer, and there they should perceiue and see, how much such games stand with their worshippe, how great soeuer they be. What great men do, be it good or ill, meane men commonlye loue to followe, as many learned men in many places do saye, and dayly experience doth plainly shewe, in costly apparell and other like matters.

Therefore, seeing that Lordes be lanternes to leade the life

of

of meane men, by theyr example, eyther to goodnesse or badnes, to whether so euer they liste: and seeing also they haue libertie to liste what they will, I pray God they haue will to list that which is good, and as for theyr playing, I will make an ende with this saying of Chaucer.

Lordes myght fynde them other maner of playe,
Honest ynough to driue the daye awaye.

But to be short, the best medicine for all sortes of men both high and lowe, yong and ould, to put away such vnlawfull games is by the contrary, likewise as all Phisitions do alowe in Phisicke. So let youth in stead of such vnlawfull games, which stand by idlenesse, by solitarinesse, and corners, by night and darkenesse, by fortune and chaunce, by crafte and subtiltie, vse such pastimes as stand by labour: vpon the day light, in open sighte of men, hauing such an ende as is come to by cunning, rather then by craft: and so should vertue encrease, and vice decay. For contrary pastimes, must needes worke contrary mindes in men, as all other contrary things doo.

And thus we see Philologe, that shooting is not only the most wholesome exercise for the body, the most honest pastime for the minde, and that for all sortes of men: But also it is a most ready medicine, to purge the whole Realme of such pestilent gamming, wherewith many times it is sore troubled and ill at ease.

PHI. The more honestie you haue proued by shooting Toxophile, and the more you haue perswaded me to loue it, so much truly the sorrier haue you made me with this last sentence of yours, whereby you plainly proue that a man may not greatly vse it. For if shooting be a medicine (as you say that it is) it may not be vsed very oft, lest a man should hurte himselfe with all, as medycines much occupyed doo. For Aristotle himselfe saith, that medicines be no meate to liue with all: and thus shooting by the same reason, may not be much occupyed. TOX. You playe your olde wontes Philologe, in dalying with other mens wittes, not so much to proue your

owne

owne matter, as to proue what other men can say. But where you thincke that I take away much vse of shooting, in likening it to a medycine: because men vse not medycines euery daye, for so should theyr bodyes be hurte: I rather proue dayly vse of shooting thereby. For although Aristotle sayeth that some medycines be no meate to liue withall, which is true: yet Hippocrates sayth our dayly meates be medycines, to withstand euill withall, which is as true. For he maketh two kindes of medycines, one our meate that we vse dayly, which purgeth softly and slowly, and in this similitude may shooting be called a medycine, wherewith daily a man may purge and take away all vnlawfull desires to other vnlawfull pastimes, as I proued before. The other is a quicke purging medicine, and seldomer to be occupied, except the matter be greater, and I could describe the nature of a quicke medicine, which should within a while purge and plucke out all the vnthriftie games in the Realme, through whiche the common wealth oftentimes is sicke. For not only good quicke wittes to learning be thereby brought out of frame, & quite marred: but also manly wittes, eyther to attempt matters of high courage in warre time, or else to atchiue matters of weight and wisedome in peace time, be made thereby very quaisye and faynte. For looke through all Histories written in Greeke, Latine, or other language, and you shall neuer finde that Realme prosper in the which such idle pastimes are vsed. As concerning the medecine, although some would bee miscontent, if they hard mee meddle any thing with it: Yet betwixt you and me heere alone, I may the boldlyer say my fantasye, and the rather, because I will only wishe for it, which standeth with honesty, not determine of it which belongeth to authoritye. The medicine is this, that would to God and the Prince, all these vnthriftie idle pastimes, which be very bugges, that the Psalme meaneth on, walking on the night and in corners, were made felonye, and some of that punishment ordayned for them, which is appointed for the forgers and falsifyers of the Kings coyne. Which punishment is not by me now inuented, but long ago, by the most noble Oratour Demosthenes: which marueileth

Hippo. de med. purg.

Psalm. 90.

greatly that death is appointed for falsifyers and forgers of the coyne, and not as great punishment ordayned for them, which by their meanes forges & falsifyes the common wealth. And I suppose that there is no one thing that chaingeth sooner the golden siluer wittes of men into coppery and brassye wayes, then dycing and such vnlawfull pastimes.

Demosth. contra Leptinem.

And this quicke medicine I beleeue would so thoroughly purge them, that the dayly medicines, as shooting and other pastimes ioyned with honest labour, should easelyer withstande them. PHI. The excellent commodities of shooting in peace time Toxophile, you haue very well and sufficiently declared. Wherby you haue so perswaded me, that God willing hereafter I will both loue it the better, and also vse it the ofter. For as much as I can gather of all this communication of ours, the tongue, the nose, the hands and the feete be no fitter members, or instrumentes for the bodye of a man, then is shooting for the whole body of the Realme. God hath made the partes of men which be best and most necessary, to serue, not for one purpose only, but for many: as the tongue for speaking and talking, the nose for smelling, and also for auoyding of all excrements, which faule out of the head, the handes for receyuing of good things, and for putting of all harmefull things from the body. So shooting is an exercise of health, a pastime of honest pleasure, and such one also that stoppeth and auoydeth all noysome games gathered and encreased by ill rule, as naughty humours be, which hurt and corrupt sore that parte of the Realme, wherein they do remayne. But nowe if you can shewe but halfe so much profite in warre of shooting, as you haue proued pleasure in peace, then will I surely iudge that there be fewe things that haue so manifold commodities, and vses ioyned vnto them as it hath.

G. TOX. The vpper hande in warre, nexte the goodnesse of God (of whome all victory commeth, as Scripture sayeth) standeth chiefelye in three thinges: in the wisedome of the Prince, in the sleightes and pollicies of the Captaines, and in the strength and cheerefull forwardnesse of the Souldiours. A Prince in his harte must be full of mercy and peace, a vertue

Macha. 1. 3.

most

most pleasant to Christ, most agreeable to mans nature, most profitable for riche and poore. For then the riche man enioyeth with great pleasure that which he hath: the poore may obtaine with his labour, that whiche he lacketh. And although there is nothing worse then warre, whereof he taketh his name, through the whiche great men be in daunger, meane men without succoure, riche men in feare, because they haue somewhat: poore men in care, because they haue nothing: And euery man in thought and misery: Yet it is a ciuill medycine, wherewith a Prince may from the body of his common wealth, put off that daunger which may faule: or else recouer againe, whatsoeuer it hath lost. And therefore as Isocrates doth saye, a Prince must be a warriour in two things, in cunning and knowledge of all sleights and feates of warre, and in hauing all necessarie habiliments belonging to the same. Which matter to entreate at large, were ouer long at this time to declare, and ouermuch for my learning to performe. *Ad Nic.*

After the wisedome of the Prince, are valiant Captaynes most necessarie in warre, whose office and dutie is to knowe all sleightes and pollicies for all kindes of warre, which they may learne two wayes, eyther in dayly following and haunting the warres, or else because wisedome boughte with stripes, is many times ouercostly: they may bestowe some time in Vegetius, which entreateth such matters in Latine metely well, or rather in Polyenus, and Leo the Emperour, which setteth out all pollicies and duties of Captaynes in the Greeke tongue very excellently. But chiefely I would wishe, (and if I were of authoritye) I woulde counsell all the yong Gentlemen of this Realme, neuer to laye out of theyr handes two Authors, Xenophon in Greeke, and Cæsar in Latine, wherein they should follow noble Scipio Affricanus, as Tullie doth say: In which two Authors, besides eloquence a thing most necessary of all other, for a Captaine, they should learne the whole course of warre, which those two noble men did not more wisely wright for other men to learne, than they did manfully exercise in the field, for other men to followe. *De Sen.*

The strength of warre lyeth in the souldiour, whose chiefe
Obedience. prayse and vertue, is obedience towarde his captaine, sayth
Plat. leg. 12 Plato. And Xenophon being a Gentyle author, most Chri-
Xen. Ages. stianly doth say, euen by these words, that that souldiour
which stedfastly serueth God, and then obeyeth his Captayne, may
boldly with all courage, hope to ouerthowe his enemy. A-
Xen. Hip-par. gaine, without obedience, neither valiant man, stout horse, nor
goodly harnes doth any good at all: which obedience of the
souldiour toward the Captaine, brought the whole Empyre of
the world into the Romanes hands, and when it was brought,
kept it longer, than euer it was kept in any common wealth
Plutar-chus. before or after. And this to be true, Scipio Africanus, the most
noble Captayne that euer was among the Romaynes, shew-
ed very playnly, what time as he went into Africke, to destroy
Carthage. For he resting his hoast by the way in Sicilie, a day
or two, and at a time standing with a great man of Sicilie, and
looking on his souldiours how they exercised themselues in ke-
ping of aray, and other feates, the Gentleman of Sicilie asked
Scipio, wherein lay his chiefe hope to ouercome Carthage:
He answered, in yonder fellowes of mine, whome you see play:
And why sayth the other, because sayth Scipio, that if I com-
maunded them to runne vnto the top of this high Castell, and
cast themselues downe backward vpon these rocks, I am sure
Sal. in Cat. they would do it. Salust also doth write, that there were mo
Romaines put to death of their Captaines for setting on their
enemyes before they had licence, then were for running away
out of the field, before they had foughten. These two examples
do proue, that amonges the Romaines, the obedience of the
souldiours was wonderfull great, and the seuerity of the Cap-
taynes, to see the same kept, wonderfull strayte. For they well
perceiued that an hoast full of obedience, falleth as seldome in-
to the handes of their enemyes, as that body faileth into ieo-
perdy, the which is ruled by reason. Reason and Rulers be-
ing like in office, (for the one ruleth the body of man, the other
ruleth the body of the common wealth) ought to be like of
conditions, and ought to be obeyed in all maner of matters.
Obedience is nourished by feare and loue, Feare is kepte in

by

by true iuſtice and equitye, loue is gotten by wiſedome, ioyned with liberalitye: For where a ſouldiour ſeeth righteouſneſſe ſo rule, that a man can do neither wrong, nor yet take wrong, and that his Captaine for his wiſedome, can maintaine him, and for his liberalitye will maintaine him, he muſt needes both loue him and feare him, of the which proceedeth true and vnfayned obedience. After this inward vertue, the next good point in a ſouldiour, is to haue and to handle hys weapon well, whereof the one muſt be at the appointment of the Captaine, the other lyeth in the courage and exerciſe of the ſouldiour: yet of all weapons, the beſt is, as Euripides doth ſay, wherwith with leaſt daunger of our ſelfe we may hurt our enemy moſt. And that is (as I ſuppoſe) artillarie. Artillarie now a dayes is taken for two things: Gunnes, and Bowes, which how much they do in warre, both dayly experience doth teach, and alſo Peter Nannius a learned man of Louayn, in a certaine Dialoge, doth very well ſet out, wherein this is moſt notable, that when he hath ſhewed excelling commodities of both, and ſome diſcommodities of gunnes, as infinite coſt and charge, cumberſome cariage, and if they be great, the vncertaine leucling, the perill of them that ſtand by them, the eaſyer auoyding by them that ſtand farre off: and if they be little, the leſſe both feare and ieoperdye is in them, beſyde all contrarye weather and winde, whiche hindereth them not a little: yet of all ſhooting he cannot reherſe one diſcommodity, PHI. That I marueile greatly at, ſeeing Nannius is ſo well learned, and ſo exerciſed in the authors of both the tongues: for I my ſelfe do remember, that ſhooting in warre is but ſmally prayſed, and that of diuers Captaines in diuers Authors. For firſt in Euripides (whome you ſo highly prayſe) and very well, for Tully thinketh euery Verſe in him to be in authority, what I pray you, doth Lycus that ouercame Thebes, ſay as concerning ſhooting: whoſe wordes as farre as I remember, be theſe, or not much vnlike.

In Herc. fu.

What prayſe hath he at all, which neuer durſt abyde,
The dint of a ſpeares point thruſt againſt his ſyde:

Nor neuer bouldly buckeler bare yet in his left hand
Face to face his enemies brunt ſtiffely to withſtand,
But alwaye truſteth to a bowe and to a fethered ſticke,
Harneſſe euer moſt fit for him which to flie is quicke,
Bow and ſhaft is Armour meeteſt for a coward (hard.
Which dare not once abide the brunt of battaile ſharp &
But he a man of manhode moſt is by mine aſſent,
Which with hart & courage bould, fullie hath him bent,
His enemyes looke in euery ſhoure ſtoutly to abyde,
Face to face, and foote to foote, tide what may betyde.

Euripi. in Herc. fur.

Sopho. in Aia Flag.

Againſt Teucer the beſt Archer among all the Grecians, in Sophocles is called of Menelaus, a bowman, & a ſhooter as in villanye and reproche, to be a thing of no price in warre. Moreouer, Pandarus the beſt ſhooter in the woꝛld, whome Apollo himſelfe taught to ſhoote, both he and his ſhooting is quite contemned in Homer, in ſo much that Homer (whiche vnder a mare fable doth alwayes hide his iudgemẽt of things) doth make Pandarus himſelfe crye out of ſhooting, and call his bowe away, and take him to a ſpeare, making a vowe that if euer he came home, he would breake his ſhaftes, and burne his bowe, lamenting greatly, that he was ſo fonde to leaue at home his horſe and chariot with other weapons, for the truſt that he had in his bowe. Homer ſignifying thereby, that men ſhould leaue ſhooting out of warre, and take them to other weapons more fitte and able for the ſame, and I trowe Pandarus woꝛds be muchwhat after this ſoꝛt.

Iliad. 5.

Ill chaunce ill lucke me hyther brought,
Ill fortune me that day befell,
When firſt my bowe fro the pynne I rought
For Hectors ſake, the Greekes to quell.
But if that God ſo for me ſhap,
That home againe I may once come,
Let me neuer enioy that hap,
Nor euer twiſe looke on the ſunne,
If bowe and ſhaftes I do not burne,
Which now ſo euill doth ſerue my turne.

But to let passe all Poetes, what can be sayd against any thing, than the iudgement of Cyrus is against shooting, which doth cause his Persians being the best shooters to laye away theyr bowes, and take them to swordes and buckelers, speares and dartes, and other like hand weapons. The which thing Xenophon so wise a Philosopher, so expert a Captaine in warre himselfe, would neuer haue written, and specially in that booke wherein he purposed to shewe, as Tully sayth in deede, not the true history, but the example of a perfite wise Prince and common wealth, except that iudgement of chaunging Artillery, into other weapons, he had alwayes thought best to be followed, in all warre. Whose counsayle the Parthians did followe, when they chased Antonie ouer the Mountaynes of Media, which being the best shooters of the world, left their bowes, and toke them to speares and morispikes. And these fewe examples I trowe, of the best shooters, doo well proone, that the best shooting is not the best thing as you call it in warre. TOX. As concerning your first example, taken out of Euripides, I marueyle you will bring it for the dispraise of shooting, seeing Euripides doth make those Verses, not because he thinketh them true, but because he thinketh them fit for the person that spake them. For in deede his true iudgement of shooting, he doth expresse by and by after in the Oration of the noble Captayne Amphytrio against Lycus, wherein a man may doubt, whether he hath more eloquently confuted Lycus saying, or more worthely set out the prayse of shooting. And as I am aduised, his wordes be much hereafter as I shall saye.

Xen. Cyri. Instit. 6.

Epist. 1. ad Q. Fra.

Plutarch. M. Ant.

Against the wittie gift of shooting in a bowe,
Fonde and lewde words thou lewdly doest out throwe,
Which, if thou wilt heare of me a word or twayne,
Quickly thou mayst learne how fondly thou dost blame,
First he that with his harneis himselfe doth wall about,
That scarce is left one hole through which he may peepe out,
Such bondmē to their harneis to fight are nothing mete,
But soonest of all other are troden vnder fete.

Eurip. in Herc. fur.

If he be ſtrong, his fellowes faint, in whome he
putteth his truſt,
So loded with his harneis muſt needes lye in the duſt,
Nor yet frō death he cānot ſtart, if once his wepen breke,
How ſtoute, how ſtrong, how great, how long,
ſo euer be ſuch a freke.

But who ſo euer can handle a bowe,
ſturdie, ſtiffe, and ſtrong,
Wherewith like hayle many ſhaftes he ſhootes
into the thickeſt throng:
This profite he takes, that ſtanding a farre
his enemie he may ſpill
When he and his full ſafe ſhall ſtand
out of all daunger and ill.
And this in warre is wiſedome moſt, which
workes our enemyes woe,
When we ſhall be farre from all feare
and ieoperdie of our foe.

Secondarily, euen as I do not greatly regarde what Menelaus doth ſay in Sophocles to Teucer, becauſe he ſpake it both in anger, and alſo to him that he hated, euen ſo do I remember very well in Homer, that when Hector & the Troyans would haue ſet fyre on the Greeke ſhippes, Teucer with his bowe made them recule backe againe, when Menelaus tooke him to his feete, and ranne away. *Iliad.8.*

Thirdly as concerning Pandarus, Homer doth not diſpayſe the noble gift of ſhooting, but thereby euery man is taught, that what ſoeuer, and howe good ſoeuer a weapon a man doth vſe in warre, if he be himſelfe a couetouſe wretche, a foole without counſaile, a peacebreaker as Pandarus was, at laſt he ſhall through the puniſhment of God faule into his enemyes handes, as Pandarus did, whom Diomedes through the helpe of Minerua miſerably ſlue. *Hom. Ili. 5*

And becauſe you make mention of Homer, and Troy matters, what can be more payſe for any thing, I pray you, than that is for ſhooting, that Troye could neuer be deſtroyed without

out the helpe of Hercules shaftes, which thing doeth signifye, that although all the worlde were gathered in an armye together, yet without shooting they can neuer come to theyr purpose, as Vlysses in Sophocles very plainly doth saye vnto Pyrrhus, as concerning Hercules shaftes to be caryed vnto Troye.

Nor you without them, nor without you they do ought. *Soph. Phil.*

Fourthly, where as Cyrus did chaunge parte of his bowmen whereof he had plenty, into other men of warre, whereof he lacked, I will not greatly dispute whether Cyrus did well in that poinct in those dayes or no, because it is plaine in Xenophon how strong shooters the Persians were, what bowes they had, what shaftes and heads they occupyed, what kinde of warre their enemyes vsed. *Xen. Cyri. Instit. 6.*

But truly as for the Parthians, it is playne in Plutarche, that in chaunging their bowes into speares, they brought their selfe into vtter destruction. For when they had chased the Romaynes many a myle, through reason of their bowes, at the last the Romaynes ashamed of theyr flying, and remembring theyr olde nobleneſſe and courage, ymagined this way, that they would kneele downe on theyr knees, and so couer all theyr bodye with theyr shields and targats, that the Parthians shaftes might slide ouer them, and do them no harme: whiche thing when the Parthians perceyued, thinking that the Romaynes were forwerped with labour, watche, and hunger: they layed downe theyr bowes, & toke speres in their handes, and so ranne vppon them: but the Romaynes perceyuing them without theyr bowes, rose vp manfully, and slue them euery mothers sonne, saue a fewe that saued themselues with running away. And heerein our Archers of England farre passe the Parthians, which for such a purpose, when they shall come to hande strokes, hath euer redy, eyther at his backe hanging, or else in his next felowes hande a leaden maule, or such like weapon, to beate downe his enemyes withall. *Plutar. in M. Anto.*

PHI. Well Toxophile, seeing that those examples which I had thought to haue beene cleane against shooting, you haue

thus

thus turned to the high prayse of shooting: and all this prayse that you haue nowe sayde on it, is rather come in by me, than sought for of you: let me heare I pray you nowe, those examples which you haue marked of shooting your selfe: whereby you are, and thincke to perswade other, that shooting is so good in warre. TOX. Examples surely I haue marked very many: from the beginning of time had in memorye of writing, throughout all common wealthes, and Empyres of the world: whereof the most part I will passe ouer, least I should be tedious: yet some I will touche, because they be notable, both for me to tell, and you to heare.

And because the story of the Iewes is for the time most auncient, for the truthe most credible, it shalbe most fitte to begin with them. And although I knowe that God is the only geuer of victorye, and not the weapons, for all strength and victorye (sayth Iudas Machabeus) commeth from Heauen: Yet surelye strong weapons be the instruments wherewith God doth ouercome that parte, which he will haue ouerthrowen. For God is well pleased with wise and witty feates of warre: As in meeting of enemyes, for truse taking, to haue priuily in a bushment harnest men layed for feare of treason, as Iudas Machabeus did with Nicanor, Demetrius Captaine: And to haue engines of warre to beate downe Cities withall: and to haue scoutwatch amonges our enemyes to know their counsailes, as the noble Captaine Ionathas brother to Iudas Machabeus did in the countrey of Amathie, against the mighty hoast of Demetrius. And beside all this, God is pleased to haue goodly tombes for them which do noble feates in warre, and to haue their Images made, and also their cote Armours to be set aboue their tombes, to their perpetuall laude and memorye: as the valiant Captaine Symon, did cause to be made for his brethren Iudas Machabeus and Ionathas, when they were slaine of the Gentiles. And thus of what authoritye feates of warre, and strong weapons be, shortly and plainly we may learne: But amonges the Iewes as I began to tell, I am sure there was nothing so occupyed, or did so much good as bowes did: in so much that when the Iewes had any great

Macha. 1. 3.

Macha. 2. 14.

Macha. 1. 12.

Macha. 1. 13.

vpper hand

vpper hand ouer the Gentiles, the first thing alwayes that the Captayne did, was to exhorte the people to geue all the thankes to God for the victory, and not to their bowes, wherewith they had slaine their ennemyes: as it is plaine that the noble Iosue did after so many Kings thrust downe by him. *Iosue.13.*

God, when he promiseth helpe to the Iewes, he vseth no kinde of speaking so much as this, that he will bend his bowe, and dye his shaftes in the Gentiles bloud: whereby it is manifest, that eyther God will make the Iewes shoote strong shootes to ouerthrowe their enemyes: or at least that shooting is a wonderfull mighty thing in warre, whereunto the high power of God is likened. Dauid in the Psalmes calleth bowes the vessels of death, a bitter thing, and in an other place, a mightye power, and other wayes moe, which I will let passe, because euery man readeth them dayly: But yet one place of Scripture I must needes remember, which is more notable for the prayse of shooting, than any that euer I redde in any other story, and that is, when Saule was slayne of the Philistines being mightye bowmen, and Ionathas his sonne with him, that was so good a shooter, as the Scripture sayth, that he neuer shot shaft in vaine, and that the kingdom after Saules death came vnto Dauid: the first Statute and lawe that euer Dauid made after he was King, was this, that all the children of Israell should learne to shoote, according to a Lawe made many a daye before that time, for the setting out of shooting, as it is written (sayth Scripture) *in libro Iustorum*, whiche booke we haue not now: And thus we see plainly what great vse of shooting, and what prouision euen from the beginning of the world for shooting was among the Iewes. *Psal.7.63.75. Reg.1.31. Reg.2.1.*

The Ethiopians which inhabite the furthest part South in the world, were wonderfull bowmen: in so much that when Cambyses King of Persie being in Egipt, sent certaine Embassadours into Ethiope to the King there, with many great giftes: the King of Ethiope perceyuing them to be espyes, tooke them vppe sharpely, and blamed Cambyses greatly for such vniust enterprises: but after that he had princely entertayned them, hee sent for a Bowe, and bente it and newe it, *Herodotus in Thalia.*

and

and then vnbent it againe, and sayd vnto the Embassadours, you shall commend me to Cambyses, and geue him this bowe from me, and bidde him when any Persian can shoote in this bowe, let him set vpon the Ethiopians: In the meane while let him geue thanckes vnto God, which doth not put in the Ethiopians mindes to conquere any other mans lande.

This bowe, when it came among the Persians, neuer one man in such an infinite hoast (as Herodotus doth saye) could styre the string, saue only Smerdis the brother of Cambyses, which styred it two fingers, and no further: for the which acte Cambyses had such enuye at him, that he afterward slue him: as doth appeare in the storye.

Sesostris the most mighty King that euer was in Egipte, ouercame a great part of the world, and that by Archers: he subdued the Arabians, the Iewes, the Assyrians: he went farther in Scythia then any man else: he ouercame Thracia, euen to the borders of Germanye. And in token how he ouercame all men, he set vp in many places great Images to his owne likenesse, hauing in the one hand a bowe, in the other a sharpe headed shafte: that men might knowe what weapon his hoast vsed, in conquering so many people.

Herodo. in Euterpe.

Diodo. Sic. 2.

Cyrus, counted a god among the Gentiles, for his noblenesse and felicity in warre: yet at the last when he set vpon the Massagetanes (which people neuer went without their bowe nor their quiuer, neither in warre nor peace) he and all his were slaine, and that by shooting, as appeareth in the storye.

Herodo. in Clio.

Polycrates the Prince of Samos, (a very little Ile) was Lord ouer all the Greeke seas, and withstoode the power of the Persians, only by the helpe of a thousand Archers.

Herodo. in Thal.

The people of Scythia, of all other men loued and vsed most shooting: the whole riches & household stuffe of a man in Scythia, was a yoake of Oxen, a ploughe, his nagge, & his dogge, his bowe and his quiuer: which quiuer was couered with the skin of a man, which he tooke or slue first in battaile. The Scythians to be inuincible by reason of their shooting, the greate voyages of so many conquerours spente in that countrey in vaine, doth well proue: but specially that of Darius the mighty

tyeyng of Persie, which when he had tarped there a greate space, and done no good, but had sowerped his hoast with trauaile and hunger: At last the men of Scythia sent an Embassadour with foure giftes: a byrde, a frogge, a mouse, and fyue shaftes. Darius marueyling at the straungenesse of the gifts, asked the messenger what they signifyed: the messenger answered, that he had no further commaundement, but only to deliuer his giftes, and returne againe with all speede: but I am sure (sayth he) you Persians for your great wisedome, can soone boult out what they meane. When the messenger was gone, euery man began to say his verdite. Darius iudgement was this, that the Scythians gaue ouer into the Persians hands, their liues, their whole power, both by lande and sea, signifying by the mouse the earth, by the frogge the water, in which they both liue, by the bird their liues which liue in the ayre, by the shaft their whole power and Empyre, that was maintained alwayes by shooting. Gobryas a noble and wise Captaine amonges the Persians, was of a cleane contrarye minde, saying, nay not so, but the Scithians meane thus by their giftes, that except we gette vs winges, and flye into the ayre like birds, or runne into the holes of the earth like myse, or else lye lurking in fennes and marishes like frogges, wee shall neuer returne home againe, before we be vtterly vndone with their shaftes: whiche sentence sanke so sore into their hartes, that Darius with all speede possible, brake vppe his Campe, and gat himselfe homeward. Yet how much the Persians themselues set by shooting, whereby they encreased their Empyre, so much doth appeare by iii. manifest reasons: first, that they brought vp their youth in the schoole of shoting, vnto xx. yeares of age, as diuers noble Greke authors do say.

Herod. in Melpome.

Herodo. in Clio.

Againe, because the noble King Darius thought himselfe to be praysed by nothing so muche, as to be counted a good shooter, as doth appeare by his Sepulcher, wherein he caused to be written this sentence:

Xen. in Ciro.

Strab. 11.

Darius the Kyng lyeth buryed heere,
That in shooting and ryding had neuer peere,

Strab. 15.

Thirdly,

Thirdly, the coyne of the Persians, both golde and siluer, had the Armes of Persie vpon it, as is customable vsed in other Realmes, and that was bowe and arowes: by the which feate they declared, how much they set by them. *Plutarch. in Agesi.*

The Grecians also, but specially the noble Athenienses, had all their strength lying in Artillarie: and for that purpose the Citie of Athens had a thousand men whiche were onely Archers, in dayly wages, to watch and keepe the Citie from all ieoperdy and sodaine daunger: which Archers also should carye to prisen and warde any misdoer, at the commaundement of the high officers, as plainly doth appeare in Plato. And surely the bowmen of Athens did wonderfull feates in many battels, but specially when Demosthenes the valiaunt Captaine slue and toke prisoners all the Lacedemonians beside the citie of Pylos, where Nestor sometime was Lord: the shaftes went so thicke that daye (sayth Thucydides) that no man could see their enemyes. A Lacedemonian taken prisoner, was asked of one at Athens, whether they were stoute fellowes that were slaine or no, of the Lacedemonians: He answered nothing else but this: make much of those shaftes of yours, for they knowe neither stoute nor vnstoute: meaning thereby, that no man (though he were neuer so stoute) came in their walke, that escaped without death. *Suidas.* *Plato in protagora.* *Thucid. 4.*

Herodotus describing the mightie hoast of Xerxes, especially doth marke out, what bowes and shaftes they vsed, signifying that therein lay their chiefe strength. And at the same time Attossa, mother of Xerxes, wife to Darius, and daughter of Cyrus, doth enquyre (as Aeschylus sheweth in a Tragedie) of a certaine messenger that came from Xerxes hoast, what strong and fearefull bowes the Grecians vsed: whereby it is playne, that Artillary was the thing, wherein both Europe and Asia at those dayes trusted most vpon. *Herodo. in Polym.* *Esch. in Pers.*

The best part of Alexanders hoast were archers, as plainly doth appeare by Arianus, and other that wrote his life: and those so strong archers, that they only, sundry times ouercame their enemyes, alone any other needed to fight: as was seene in the battaile whiche Nearchus one of Alexanders Captaynes *Arianus. 2*

taynes had beyde the ryuer of Thomeron. And therefore as concerning all these kingdomes and common wealthes, I may conclude with this sentence of Plinie, whose woordes be, as I suppose thus: If any man would remember the Ethiopians, Egiptians, Arabians, the men of Inde, of Scythia, so many people in the East of the Sarmatianes, and all the kingdomes of the Parthians, he shall perceiue halfe the part of the world, to liue in subiection, ouercome by the might and power of shooting. *Plin. lib. 16 Cap. 36.*

In the common wealth of Rome, which exceeded all other in vertue, noblenesse and dominion, litle mention is made of shooting, not because it was litle vsed amonges them, but rather because it was so necessarye and common, that it was thought a thing not necessary or required of any man to be spoken vpon, as if a man should describe a great feast, he would not once name breade, although it be most common and necessary of all: but surely if a feast being neuer so great, lacked bread, or had fewlye and naughty bread, all the other daintyes should be vnsauery, and litle regarded, and then would men talke of the commodity of bread, when they lacke it, that would not once name it afore, when they had it: And euen so did the Romaynes as concerning shooting. Seldome is shooting named, and yet it did the most good in warre, as did appeare very playnly in that battaile, which Scipio Africanus had with the Numantines in Spayne, whome he could neuer ouercome, before he set bowe men amonges his horsemen, by whose might they were cleane banquished.

Againe, Tiberius fighting with Armenius and Inguiomerus Princes of Germanie, had one wing of Archers on horsebacke, an other of Archers on foote, by whose might the Germaines were slaine downe right, & so scattered and beate out of the fielde, that the chase lasted 5. miles, the Germaynes climed vp into trees for feare, but the Romaines did fetche them downe with their shaftes, as they had beene birdes, in which battaile the Romaines lost fewe or none, as doth appeare in the Historye. *Cor. Tac.*

But as I begaune to say, the Romaines did not so much

playe

prayse the goodnesse of shooting, when they had it, as they did lament the lacke of it, when they wanted it, as Leo the v. the noble Emperour doth plainly testifie in sundrie places in those bookes which he wrote in Greeke, of the sleightes and policies of warre. PHI. Surely of that booke I haue not heard before, and how came you to ỹ sight of it? TOX. The booke is rare truly, but this last yeare when Maister Cheeke translated the sayd booke out of Greeke into Latine, to the Kinges Maiestie, Henrye the eight of noble memorie, he of his gentlenesse, would haue me verie oft in his chamber, and for the familiaritie that I had with him, more than many other, would suffer me to reade of it when I would, the which thing to do, surely I was very desirous and glad, because of the excellent handling of all things, that euer he taketh in hande. And verily Philologe, as oft as I remember the departing of that man from the Vniuersitye, (which thing I do not seldome) so ofte do I well perceiue our most helpe and furtheraunce to learning, to haue gone away with him. For by the great commoditie that we tooke in hearing him reade priuately in his chamber, all Homer, Sophocles, and Euripides, Herodotus, Thucydides, Xenophon, Isocrates, & Plato, we feele the great discommodity in not hearing of him, Aristotle and Demosthenes, which two authors with all diligence last of all he thought to haue redde vnto vs. And when I consider how many men be succoured with his helpe, and his ayde to abide heere for learning, and how all men were prouoked and stirred vp, by his counsayle and dayly example, how they should come to learning, surely I perceiue that sentence of Plato to be true, which sayeth: That there is nothing better in any common wealth, then that there should be alwayes one or other, excellent passing man, whose life and vertue, should plucke forwarde the will, diligence, labour and hope of all other, that folowing his footesteps, they might come to the same end, whereunto labour, learning and vertue, had conueyed him before.

Syr Iohn Cheeke.

The great hinderance of learning, in lacking this man, greatly I should lament, if this discommoditie of ours, were

not

not ioyned with the commodity and wealth, of the whole Realme, for which purpose, our noble King full of wisedome, called vp this excellent man full of learning, to teache noble Prince Edward, an office full of hope, comfort and solace, to all true harts of *England*: For whome all *England* dayly doth pray, that he passing his Tutour in learning and knowledge, following his Father in wisedome and felicity, according to that example which is set afore his eyes, may so set out and maintaine Gods word to the abolishment of all Papistrie, the confusion of all heresye, that thereby he feared of his enemyes, loued of all his subiects, may bring to his owne glory, immortall fame and memorye, to this Realme, wealth, honour, and felicity, to true and vnfayned Religion perpetuall peace, concorde and vnitye.

But to returne to shooting againe, what Leo sayth of shooting amonges the Romaynes, his words be so much for the prayse of shooting, and the booke also so rare to be gotten, that I learned the places by harte, whiche be as I suppose, euen thus. First in his sixte booke, as concerning what harnesse is best: Let all the youth of Rome be compelled to vse shooting, eyther more or lesse, and alwayes to beare their bowe and their quiuer about with them, vntill they be xl. yeares olde. For sithens shooting was neglected and decayed among the Romaines, many a battaile and field hath bene lost. Againe in the 11. booke and 50. Chapter, (I call that by bookes and Chapters, which the Greeke booke deuideth by Chapters and Paragraphes.) Let your souldiours haue their weapons well appointed and trimmed, but aboue all other things regard most shoting, and therefore let men when there is no warre, vse shoting at home: for the leauing off, only of shoting, hath brought in ruine and decaye, the whole Empyre of Rome. Afterwarde he commaundeth againe, his Captayne by these wordes: Arme your hoast as I haue appointed you, but specially with bowe and arrowes plentie. For shooting is a thing of much might and power in warre, and chiefely against the Sarracenes & Turkes, which people hath all their hope

Leo.6.5.

Leo.11.50.

Leo.18.21.

» of victory in their bowe and shaftes: Besides all this, in an
» other place, he writeth thus to his Captaine. Artillery is easy
» to be prepared, and in time of great neede, a thing most
» profitable, therfore we straitely commaũd you to make
» proclamation to all men vnder our dominion, which be
» eyther in warre or peace, to all Cities, borowes, and
Leo.20.79 townes, and finally to all maner of men, that euery seue-
» rall person haue bow and shaftes of his owne, and euery
» house besides this to haue a standing bearing bowe, and
» xl. shaftes for all needes, and that they exercise them
» selues in holtes, hilles, and dales, playnes, and woddes,
» for all maner of chaunces in warre. How much shooting was vsed among the olde Romaines, and what meanes noble Captaines & Emperours made, to haue it encrease amongest them, & what hurt came by the decay of it, these words of Leo the Emperour, which in a maner I haue rehersed worde for word, plainly doth declare. And yet shooting, although they set neuer so much by it, was neuer so good than, as it is now in
Leo.7.13. England, which thing to be true, is very probable, in that Leo
» doth saye: that he would haue his souldiours take off
» their arrow heades, and one shoote at an other, for their
» exercise, which play, if English Archers vsed, I thincke they should finde small play and lesse pleasure in it at all.

The great vpper hand maintayned alwayes in warre by Artillerie, doth appeare very plainly by this reason also, that when the Spaniards, Frenchmen, and Germanes, Grekes, Macedonians and Egiptians, eche countrey vsing one singuler weapon, for which they were greatly feared in warre, as the Spaniard Lancea, the Frenchman Gesa, the Germain Framea, the Grecian Machera, the Macedonian Sarissa, yet could they not escape, but be subiects to ỹ Empyre of Rome, when the Parthians hauing all their hope in Artillery, gaue
Plutar. in M. Cras. & in M. Anto no place to them, but ouercame the Romanes, ofter than the Romanes them, and kept battell with them many a hundred yeare, and slue the riche Crassus and his sonne, with many a stoute Romaine more, with their bowes. They driue Mar-
Ael. Spart. cus Antonius ouer the hilles of Media and Armenia, to his

great

great shame and reproche. They slue Iulianus Apostata, and Antoninus Caracalla, they helde in perpetuall prison, the most noble Emperour Valerian in despyte of all ỹ Romaines and many other Princes, which wrote for his deliuerance, as Belsolis called King of Kings, Valerius King of Caduſia, Arthabesdes King of Armenia, and many other Princes more, whome the Parthians by reason of their artillerie, regarded neuer one whitte, and thus with the Romaines, I may conclude, that the borders of their Empyre were not at the sunne rysing and sunne setting, as Tully sayth: but so farre they went, as Artillerie would geue them leaue. For I thincke all the ground that they had, eyther Northward, farther than the borders of Scythia, or Eastward, farther than the borders of Parthia, a man might haue bought with a small deale of money, of which thing surely shooting was the cause.

From the same country of Scythia the Gothians, Hunnes, and Vandalians came with the same weapon of Artillerie, as Paulus Diaconus doth say, and so bereft Rome of her Empyre by fyre, spoyle and waste, so that in such a learned Citie was left scarse one man behinde, that had learning or leysoure to leaue in wrighting to them which should come after, how so noble an Empyre, in so short a whyle, by a rable of banished bondmen, without all order and pollicy, saue only they natu-rall and dayly exercise in Artillarie, was brought to such thral-dome and ruine. *Paulus Dia.*

After them the Turkes hauing an other name, but yet the same people, borne in Scythia, brought vp only in Artille-rie, by the same weapon haue subdued and bereft from the Christen men all Asia and Affricke (to speake vpon) and the most noble countreyes of Europe, to the great dempnifying of Christes Religion, to the great reproche of cowardyse of all Christianity, a manifest token of Gods high wrath and dis-pleasure ouer the sinne of the worlde, but specially amonges Christen men, which be on sleepe, made druncke with the fruites of the flesshe, as infidelitie, disobedience to Gods word, and heresie, grudge, ill will, strife, open battaile, & priuie enuie, couetousnesse, oppression, vnmercifulnesse, with innumerable *P. Mela.* *Nota.*

sortes of vnspeakeable dayly bawdry: which things surely, if God holde not his holy hand ouer vs, and plucke vs from them, will bring vs to a more Turkishnes and more beastlie blinde barbarousnesse: as calling ill things good, and good things ill, contemning of knowledge and learning, setting at naught, and hauing for a fable, God and his high prouidence, will bring vs (I say) to a more vngracious Turkishnesse (if more Turkishnesse can be then this) than if the Turkes had swonne, to bring all Turkye against vs. For these fruites surely must needes spring of such seede, and such effect needes folow of such a cause: if reason, truth, and God, be not altered, but as they are wont to be. For surely no Turkish power can ouerthowe vs, if Turkish lyfe do not cast vs downe before. If God were with vs, it booted not the Turke to be against vs, but our vnfaithfull sinnefull liuing, which is the Turkes mother, and hath brought him vp hitherto, must needes turne God from vs, because sinne and he hath no felowship together. If we banished ill lyuing out of Christendome, I am sure the Turke should not only, not ouercome vs, but scarce haue an hole to runne into, in his owne countrey.

But Christendome now I may tell you Philologe, is much like a man that hath an itche on him, and lyeth wonke also in his bed, and though a theefe come to the dore, and heaueth at it, to come in, and slaye him, yet he lyeth in his bedde, hauing more pleasure to lye in a slumber and scratch himselfe where it itcheth euen to the hard bone, than he hath redynes to ryse vppe lustely, and driue him away that would robbe him and slaye him. But I trust Christ will so lighten and lift vp Christen mens eyes, that they shall not sleepe to death, nor that the Turke Christes open enemy, shall euer boast that he hath quite ouerthowen vs.

But as I began to tell you, shooting is the chiefe thing wherewith God suffereth the Turke to punishe our naughtye lyuing withall: The youth there is broughte vppe in shooting: his priuye Gyrde for his owne persone, is bowmen: the might of theyr shooting is well knowen of the Spanyardes, which at the Towne called Newecastell in Illiri-

Casp. de rebus Turc.

ca, were

ca, were quite slaine vppe, of the Turkes arrowes: when the Spaniardes had no vse of their Gunnes, by reason of the raine. And now last of all, the Emperours Maiestie himselfe, at the Citie of Argier in Affricke, had his hoast sore handeled with the Turkes arrowes, when his Gunnes were quite dispatched, and stoode him in no seruice because of the rayne that fell, where as in such a chaunce of rayne, if he had had bowemen, surely their shotte might peraduenture haue bene a little hindered, but quite dispatched and marde, it could neuer haue beene. But as for the Turkes, I am weery to talke of them, partly because I hate them, and partly because I am nowe affectioned euen as it were a man that had bene long wandering in straunge countries, and would fayne be at home to see howe wel his owne frendes prosper and leade their life, and surely me thincke I am verie mery at my hart to remember howe I shall finde at home in England amonges English men, partly by hystories, of them that haue gone afore vs, againe by experience of them whiche we knowe and liue with vs, as great noble feates of warre by Artillarye, as euer was done at any time in any other common wealthe. And heere I must needes remember a certayne Frencheman called Textor, that writeth a Booke which he nameth Officina, wherein he weaueth vp many brokenended matters, and settes out much riffraffe, pelfery, trumpery, baggage and beggery ware, clampard vp of one that would seeme to be fitter for a shop in deede, than to wryte any booke. And amonges all other ill packed vp matters, he thrusles vppe in a heape together all the good shooters that euer hath bene in the world as he sayth himselfe, and yet I trowe Philologe that all ỳ examples which I now by chaunce haue rehersed out of the best Authors both in Greeke and Latin, Textor hath but two of them, which two surely if they were to recken againe, I would not once name them, partly because they were naughtye persons, and shooting so muche the worse, because they loued it, as Domitian and Commodus the Emperours: partly because Textor hath them in his booke, on whome, I looked on by chaunce in the bookebinders shoppe, thincking of no such matter. And one thing I will say *Textor.*

to you Philologe, that if I were disposed to do it, and you had leysure to heare it, I could soone doo as Textor doth, and recken vp such a rable of shooters that be named heere and there in Poetes, as would hold vs talking whiles to morrowe: but my purpose was not to make mention of those which were fayned of Poetes for their pleasure, but of such as were proued in Hystories for a truth: but why I bring in Textor, was this: At last when he hath reckened all shooters that he can, he sayth thus, Petrus Crinitus writeth, that the Scottes which dwell beyond Englande, be very excellent shooters, and the best bowmen in warre. This sentence, whether Crinitus wrote it more leudly of ignorance, or Textor confirmeth it more peruishlye of enuye, may be called in question and doubt: but this surely doo I knowe very well, that Textor hath both redde in Gaguinus the Frenche Hystorie, and also hath heard his father or graundfather talke (except perchaunce he was borne and bredde in a Cloyster) after that sort of the shooting of Englishmen, that Textor needed not to haue gone so peruishly beyonde Englande for shooting, but might verie soone euen into the first towne of Kent, haue found such plentye of shooting, as is not in all the Realme of Scotland againe. The Scottes surely be good men of warre in their owne feate as can be: but as for shooting, they neither can vse it for any profite, nor yet will chalenge it for any prayse, although maister Textor of his gentlenesse would geue it them. Textor needed not to haue filled vp his booke with such lyes, if he had redde the Hystorie of Scotlande, whiche Iohannes Maior both wright: wherein he might haue learned, that when Iames Stewart first King of that name, at the Parliament holden at Saint Iohans towne or Perthie, commaunding vnder paine of great forfite, that euery Scotte should learne to shoote: yet neyther the loue of their countrye, the feare of their enemyes, the auoyding of punishment, nor the receyuing of any profite that might come by it, could make them to be good Archers: which be vnapt and vnfitte thereunto by Gods prouidence and nature.

P. Crin. 3. 10.

Io. Mai. 6.

Therefore the Scottes themselues proue Textor a lyer, both

both with authoritye and also dayly experience, and by a certayne Prouerbe that they haue amonges their communication, whereby they geue the whole prayse of shooting honestly to Englishmen, saying thus: that euery English Archer beareth vnder his girdle xxiiij. Scottes.

But to let Textor and the Scottes go: yet one thing would I wish for the Scottes, and that is this, that seeing one God, one fayth, one compasse of the sea, one land and countrey, one tongue in speaking, one maner and trade in liuing, like courage and stomacke in warre, like quickenesse of witte to learning, hath made England and Scotland both one, they would suffer them no longer to be two: but cleane geue ouer the Pope, which seeketh none other thing (as many a noble and wise Scottish man doth knowe) but to feede vp dissention and parties betwixt them and vs, procuring that thing to be two, which God, nature, and reason would haue one.

How profitable such an attonement were for Scotlande, both Iohannes Maior, and Hector Boetius which wrote the Scottes Chronicles do tell, and also all the Gentlemen of Scotlande, with the poore communaltye, do well knowe: So that there is nothing that stoppeth this matter, saue onely a fewe Fryers, and such like, whiche with the dregges of our Englishe Papistry lurking amonges them, studye nothing else but to brewe battaile and strife betwixte both the people: Whereby only they hope to maintaine their Papisticall kingdome, to the destruction of the noble bloude of Scotland, that then they may with authoritye do that, which neyther noble man nor poore man in Scotlande yet doth knowe. And as for Scottishmen and Englishmen be not ennemyes by nature, but by custome: not by our good will, but by their owne folye: which should take more honour in being coupled to England, then we should take profite in being ioyned to Scotlande. *John Maior 6. Hist. Scot.*

Wales beeing headye and rebelling many yeares against vs, laye wylde, vntylled, vnhabited, without lawe, iustice, ciuilitye and order: and then was amonges them more stealing, than true dealing, more suretye for them that studyed to be naught, then quietnesse for them that laboured to be good: whē

now: thanked be God and noble Englande, there is no countrey better inhabited, more ciuile, more diligẽt in honest crafte, to get both true and plentifull lyuing withall. And this felicitie (my minde geueth me) should haue chaunced also to Scotlande, by the godly wisedome of the most noble Prince King Henrye the viii. by whome, God wrought more wonderfull things then euer by any Prince before: as banishing the bishop of Rome and heresye, bringing to light Gods word and veritye, establishing such iustice and equitye, through euery parte of this Realme, as neuer was seene afore.

But Textor (I beshrowe him) hath almost brought vs from our communication of shooting. Now sir by my iudgemente, the Artillarie of Englande farre exceedeth all other Realmes: but yet one thing I doubt, and long haue surely in that point doubted, when, or by whome, shooting was first brought into Englande, and for the same purpose, as I was once in companye with Syr Thomas Eliot Knight, whiche surely for his learning in all kinde of knowledge, brought much worshippe to all the Nobilitye of Englande, I was so bould to aske him, if he at any time, had marked any thing, as concerning the bringing in of shooting into Englande: he answered me gently againe, that he had a worke in hande which he nameth, *De rebus memorabilibus Angliæ*, which I truste we shall see in print shortly, and for the accomplishment of that booke, he had read and perused ouer many olde monumentes of England, and in seeking for that purpose, he marked this of shooting in an exceeding olde Cronicle, the whiche had no name, that what time as ỹ Saxons came first into this Realme in King Vortigers dayes, when they had bene heere a while, and at last began to faule out with the Britaynes, they troubled & subdued the Britaynes with nothing so much as with their bowe and shaftes, which weapon being straunge and not seene heere before, was wonderfull terreble vnto them, and this beginning I can thincke very well to be true. But now as concerning many examples for the prayse of English Archers in warre, surely I will not be long in a matter that no man doubteth in, and those fewe that I will name, shall eyther be moued

by

by the Hystories of our enemyes, or else done by men that now liue.

King Edwarde the thirde at the battaile of Cressie, against Philip the French King, as Gaguinus the French Historiographer plainly doth tell, slewe that day all the Nobilitye of Fraunce only with his archers.

Such a like battaile also fought the noble blacke Prince Edwarde beside Poeters, where Iohn the French King with his sonne and in a maner all the Peeres of Fraunce were taken, beside xxx. M. whiche that daye were slayne, and very fewe Englishmen, by reason of their bowes.

King Henrye the fifte, a Prince peereles and most victorious conquerour of all that euer dyed yet in this parte of the worlde, at the battaile of Agincourt with vii. M. fighting men, and yet many of them sicke, being such Archers, as the Chronicle sayth, that most part of them drewe a yard, slewe all the Cheualrie of Fraunce to the number of XL. M. and mo, and lost not past xxvi. English men.

The bloudy Ciuill warre of Englande betwixt the house of Yorke and Lancaster, where shaftes flewe of both sydes to the destruction of many a poman of England, whome forreine battell could neuer haue subdued, both I will passe ouer for the pytifulnes of it, and yet may we highly prayse God in the remembraunce of it, seeing he of his prouidence hath so knitte together those two noble houses, with so noble and pleasant a flowre.

The excellent Prince Thomas Hawarde Duke of Northfolke, with bowemen of Englande, slewe King Iamye, with many a noble Scotte euen hyant against Flodon hill, in which battell, the stoute archers of Chesshyre and Lancashyre for one daye bestowed to the death for their Prince and countrye sake, hath gotten immortall name and prayse for euer.

The feare only of English Archers hath done more wonderfull thinges than euer I redde in any Historye Greeke or Latine, and most wonderfull of all now of late beside Carlile, betwixt Eske and Leuen at Sandye sikes, where the whole nobility of Scotland for feare of the Archers of England (next

the

the stroke of God) as both English & Scottishmen that were present hath tolde me, were drowned and taken prisoners.

Nor that noble acte also, which although it be almost lost by time, commeth not behinde in worthines, which my singuler good frende and maister Syr William Walgrave, and Syr George Somerset did with a fewe Archers to the nomber as it is sayd of vi. at the Turne pike beside Hammes where they turned with so fewe Archers, so many Frenchmen to flight, and turned so many out of theyr Jackes, which turne, turned all Fraunce to shame & reproche, and those two noble knightes to perpetuall prayse and fame.

And thus you see Philologe, in all countries, Asia, Affricke, and Europe, in Inde, Ethiop, Egipt, & Iurie, Parthia, Persia, Grece, & Italy, Scythia, Turkye, & Englande, from the beginning of the world euen to this day, that shooting hath had
L the chiefe stroke in warre. PHI. These examples surely apte for the prayse of shooting, not fayned by Poetes, but proued by true Historyes, distinct by time and order, hath delited me exceding much, but yet me thincke that all this prayse belongeth to strong shooting and drawing of mightie bowes, not to pricking and neere shooting, for which cause you and many other both loue and vse shooting. TOX. Euermore Philologe you will haue some ouerthwart reason to drawe forth more communication withall, but neuertheles you shall perceyue if you will, that vse of pricking, and desyre of neere shooting at home, are the onely causes of strong shooting in warre, and why: for you see that the strongest men, do not drawe alwayes the strongest shoote, which thing proueth that drawing strong, lyeth not so much in the strength of man, as in the vse of shooting. And experience teacheth the same in other things, for you shall see a weake Smithe, which will with a lipe and turning of his arme, take vp a barre of yron, that an other man thrise as strong, can not stirre. And a strong man not vsed to shoote, hath his armes, brest and shoulders, and other partes wherewith he should drawe strongly, one hindering and stopping another, euen as a dosen strong horses not vsed to the Carte, lettes and troubles one another. And so the more strong man

not

not vsed to shoote, shootes most vnhanfumly, but yet if a strong man with vse of shooting coulde applye all the partes of his bodye together to theyr most strength, then shoulde hee both drawe stronger than other, and also shoote better then other. But nowe a strong man not vsed to shoote, at a girde, can heaue vp and plucke in sunder many a good bowe, as wilde horses at a hunt doth race and plucke in peeces many a strong Carte. And thus strong men, without vse, can do nothing in shooting to any purpose, neither in warre nor peace, but if they happen to shoote, yet they haue done within a shoote or two, when a weake man that is vsed to shoote, shall serue for all times and purposes, and shall shoote tenne shaftes, against the others foure, and drawe them vp to the point euery time, and shoote them to the most aduauntage, drawing and withdrawing his shaft when he list, marking at one man, yet let drywing at an other man: which things in a set battaile, although a man, shall not alwayes vse, yet in bickerings, and at ouerthwart meetings, when fewe Archers be together, they do most good of all.

Againe, he that is not vsed to shoote, shall euermore with vntowardnesse of houlding his bowe, and nocking his shafte, not loking to his string betime, put his bowe alwayes in ieopardye of breaking, and then he were better to be at home: moreouer, he shall shoote very fewe shaftes, and those full vnhandsumly, some not halfe drawen, some too high, and some too lowe, nor he can not driue a shoote at a time, nor stoppe a shoote at a neede, but out must it, and very oft to euill proofe. PHI. And that is best I trowe in warre, to let it goe, and not to stoppe it. TOX. Ma not so, but sometime to hould a shaft at the head, which if they be but few archers, doth more good with the feare of it, than it should do if it were shotte, with the stroke of it. PHI. That is a wonder to me, that the feare of a displeasure, should do more harme than the displeasure it selfe. TOX. Yes, ye knowe that a man which feareth to be banished, out of his countrye, can neyther be merye, eate, drincke, nor sleape for feare, yet when he is banished indeede, he sleapeth and eateth, as well as any other. And many men

doubting

doubting and fearing whether they should dye or no, euen for very feare of death, preuenteth them selfe with a more bitter death, then the other death should haue beene in deede. And
Ciri.ped.3 thus feare is worse then the thing feared, as is pretely proued, by the communication of Cyrus and Tigranes, the Kings sonne of Armenie, in Xenophon.

PHI. I graunt Toxophile, that vse of shooting maketh a man drawe strong, to shoote at most aduauntage, to keepe his gere, which is no small thing in warre, but yet me thincke, that the customable shooting at home, speciall, at buttes and pickes, make nothing at all for strong shooting which doth most good in warre. Therefore I suppose if men should vse to goe into the fieldes, and learne to shoote mightie strong shootes, and neuer care for any marke at all, they shoulde doe much better. TOX. The troth is, that fashion much vsed, would do much good, but this is to be feared, least that way could not prouoke men to vse much shooting, because there should be litle pleasure in it. And that in shoting is best, that prouoketh a man to vse shooting most: For much vse maketh men shoote, both strong and well, which two things in shooting, euery man doth desyre. And the chiefe maintayner of vse in any thing, is comparison and honest contention. For
Aristo. Rhe. ad Theod. when a man stryueth to be better than an other, he will gladlye vse that thing, though it be neuer so painfull, wherein he woulde excell, which thing, Aristotle very pretely doth note, saying. Where is comparison, there is victorie: where
» is victorie, there is pleasure: And where is pleasure, no
» man careth what labour or paine he taketh, because of
» the prayse and pleasure that he shall haue, in doing bet-
Hesiod. in Ope. & die. ter than other men.

Agayne, you knowe Hesiodus writeth to his brother Perses, that all craftes mē, by contending one honestly with an other, do encrease their cunning with their substance. And therefore in London, and other great Cities, men of one craste, most commonly, dwell together, because in honest striuing together, who shall doo best, euery one may ware both cunninger and rycher. So likewise in shooting, to make matches to

ches to assemble archers together, to contend who shall shoote best, and winne the game, encreaseth the vse of shooting wondefully amonges men. PHI. Of Vse you speake verye much Toxophile, but I am sure in all other matters, Vse can do nothing, without two other things be ioyned with it, one is a naturall Aptenesse to a thing, the other is a true way of Knowledge, how to do the thing, to which two if Vse be ioyned, as third fellowe, of them three, proceedeth perfectnesse and excellency: If a man lacke the first two, Aptnesse and Cunning, Vse can do little good at all.

For he that would be an Orator, and is nothing naturally fitte for it, that is to say: lacketh a good witte and memorye, lacketh a good voyce, countenaunce and bodye, and other such like, yea if he had all these, and knewe not what, how, where, when, nor to whome he should speake, surely the vse of speaking, would bring out none other fruite but plaine folly and babling, so that Vse is the last and the least necessary, of all three, yet no thing can be done excellently without them all three. And therefore Toxophile, I my selfe, because I neuer knewe whether I was apt for shooting or no, nor neuer knewe way, how I should learne to shoote, I haue not vsed to shoote: and so I thincke fiue hundred more in Englande doo beside me. And surely, if I knewe that I were apte, and that you wonlde teache me how to shoote, I would become an Archer, and the rather because of the good communication, the which I haue had with you this day, of shooting.

TOX. Aptnesse, Knowledge, and Vse, euen as you saye, make all things perfecte. Aptnesse is the first and chiefest thing, without which the other two doo no good at all. Knowledge doth encrease all maner of Aptnesse, both lesse and more. Vse sayth Cicero, is farre aboue all teaching. And thus they all three must be had, to do any thing very well, and if any one be away, what so euer is done, is done very meanely. Aptenesse is the gift of nature, Knowledge, is gotten by the helpe of other: Vse lyeth in our owne diligence and labour. So that Aptnesse and Vse be ours and within vs, through nature and labour: Knowledge not ours, but comming by other: and

there-

therefore most diligently, of all men to be sought for. Howe these three things stande with the Artillerie of Englande, a word or two I will saye.

All English men generally, be apt for shooting, and howe? Lyke as that ground is plentifull and fruitfull, which without any tilling, bringeth out corne, as for example, if a man should goe to the mylle or market with corne, and happen to spill some in the way, yet it would take roote and growe, because the soyle is so good: so Englande may be thought very fruitfull and apt to bring out shooters, where children euen from the cradell, loue it: and yong men without any teaching so diligently vse it. Againe, likewise as a good ground well tylled, and well husbanded, bringeth out great plenty of big eared corne, and good to the faule: so if the youth of Englande being apt of it selfe to shoote, were taught and learned howe to shoote, the Archers of Englande should not be only a great deale ranker, and mo then they be: but also a good deale bigger and stronger Archers then they be. This commoditye shoulde folowe also if the youth of England were taughte to shoote, that euen as plowing of a good grounde for wheate, doth not only make it meete for the seede, but also ryueth and plucketh vp by the rootes, all thistles, brambles and weedes which growe of their owne accorde, to the destruction of both corne and grounde: Euen so should the teaching of youth to shoote, not only make them shoote well, but also plucke awaye by the rootes all other desyre to naughtye pastimes, as dysing, carding and bouling, which without any teaching, are vsed euery where, to the great harme of all youth of this Realme. And lykewyse as burning of thistles, and diligent weeding them out of the corne, doth not halfe so much ridde them, as when the grounde is fallowed and tilled for good graine, as I haue heard many a good husbandman say: euen so, neyther hote punishment, nor yet diligent searching out of such vnthriftinesse by the officers, shall so thoroughly weede these vngratious games out of the Realme, as occupying and bringing vp youth in shooting, and other honest pastime. Thirdly, as a ground which is apt for corne, and also well tilled for corne: yet

if a man let it lye still, and doo not occuppye it three or foure yeare: but then will sowe it, if it be wheate (sayth Columella, it will turne into rye: so, if a man be neuer so apt to shoote, nor neuer so well taught in his youth to shoote, yet if he geue it ouer, and not vse to shoote, truly when he shall be eyther compelled in warre time for his countrey sake, or else prouoked at home for his pleasure sake, to saule to his bowe: he shall be come of a layte archer, a starke squyrter and dribber. Therefore in shooting, as in all other things, there can neither be many in number, nor excellent in deede: except these three things, Aptnesse, Knowledge, and Use goe together.

PHI. Verye well sayd Toxophile, and I promise you, I agree to this iudgement of yours together, and therefore I can not little marueile, why Englishmen bring no more helpe to shooting, then nature it selfe geueth them. For you see that euen children be put to theyr owne shiftes in shooting, hauing nothing taught them: but that they may chose, and chaunce to shoote ill, rather then well, vnaptly sooner then fitlie, vntowardlye, more easely then well fauouredly, which thing causeth many neuer beginne to shoote: and moe to leaue it off when they haue begonne: and most of all to shoote both worse and weaker, then they might shoote, if they were taught.

But peraduenture some men will say, that with vse of shooting a man shall learne to shoote, true it is he shall learne, but what shall he learne? marye to shoote naughtily. For all Use, in all things, if it be not stayed by Cunning, will very easely bring a man to do that thing, what soeuer he goeth about, with much illfauouredne and deformitie.

Which thing, how much harme it doth in learning, both Crassus excellencie doth proue in Tully, and I my selfe haue experience in my little shooting. And therefore Toxophile, you must needes graunt me that eyther Englishmen do ill, in not ioyning Knowledge of shooting to Use, or else there is no knowledge or cunning, which can be gathered of shooting.

TOX. Learning to shoote is little regarded in Englande, for this consideration, because men be so apte by nature they haue a greate ready forwardnes and will to vse it, although

no man teache them, although no man bidde them, and so of their owne courage they runne headlong on it, and shoote they ill, shoote they well, great heede they take not. And in verye deede Aptnesse with Use may do somewhat without Knowledge, but not the tenth part, if so be they were ioyned with knowledge. Which three things be seperate as you see, not of their owne kinde, but through the negligence of men whiche coupleth them not together. And where yee doubt whether there can be gathered any knowledge or arte in shooting or no, surely I thincke that a man being well exercised in it, and somewhat honestly learned withall, might soone with diligent obseruing and marking the whole nature of shooting, finde out as it were an Arte of it, as Artes in other matters haue bene founde out afore, seeing that shooting standeth by those things, which may both be thorowly perceyued, and perfitly knowen, and such that neuer fayles, but be euer certaine, belonging to one most perfecte ende, as shooting streight and keeping of a length, bringe a man to hitte the marke, the chiefe ende in shooting: which two things a man may attaine vnto, by dyligent vsing, and well handling those instruments, which belong vnto them. Therefore I cannot see, but there lyeth hidde in the nature of shooting, an Arte, which by noting, and obseruing of him, that is exercised in it, if he be any thing learned at all, may be taught, to the great furtherance of Artillerie through out all this Realme. And truly I marueile greatly, that English men woulde neuer yet seeke for the Arte of shooting, seeing they be so apte vnto it, so praysed of theyr friendes, so feared of their enemyes for it. Vegetius woulde haue maisters appoynted, which shoulde teache youth to shoote fayre. Leo the Emperour of Rome, sheweth the same custome, to haue bene alwayes amongest the olde Romanes: which custome of teaching youth to shoote (sayth he) after it was omitted, and litle heede taken of, brought the whole Empyre of Rome, to great ruine. *Schola Persica*, that is, the Schole of ỳ Persians, appointed to bring vp youth, whiles they were xx. yeare olde onely in shooting, is as notablye knowen in Historyes as the Empyre of the Persians: which

Vegetius.

Leo.6.5.

Strabo.11.

which schole, as doth appeare in Cornelius Tacitus, as soone as they gaue ouer, and fell to other idle pastimes, brought both them and the Parthians vnder the subiection of the Romaines. Plato would haue common maisters and stipends for to teach youth to shoote, and for the same purpose he woulde haue a broad fielde neare euery Citie, made common for men to vse shooting in. Which saying, the more reasonably it is spoken of Plato, the more vnreasonable is their deede, which would ditch vp those fieldes priuately for their owne profite, which lyeth open generally for the common vse: men by such goodes be made richer, not honester sayth Tullie. If men can be perswaded to haue shoting taught, this authoritye which followeth will perswade them, or else none, and that is as I haue once sayde before, of King David, whose fyrst acte and ordinaunce was after he was King that all Iudea should learne to shoote. If shooting could speake, she would accuse England of vnkindnesse and slouthfulnesse, of vnkindnesse toward her because she being left to a little blind vse, lackes her best maintainer which is cunning: of slouthfulnesse towarde theyr owne selfe, because they are content with that which aptnesse and vse doth graunt them in shooting, and will seeke for no knowledge as other noble common wealthes haue done: and the iustlier shooting might make this complaint, seeing that of fence and weapons there is made an Arte, a thyng in no wyse to be compared to shooting. For of fence all most in euery Towne, there is not onely Maisters to teach it, with his Prouostes, Vshers, Scholers, and other names of Arte, and Schole, but there hath not fayled alse, which hath diligently and fauouredly written it, as is set out in Print that euery man may reade it.

Cor. Ta. 2.

De leg. 7.

De Offi. 2.

What discommoditye doth come by the lacke of knowledge, in shoting, it were ouer long to rehearse. For many that haue bene apte, and loued shooting, because they knewe not which way to hould to come to shooting, haue cleane turned themselues from shoting. And I may tell you Philologe, the lacke of teaching to shoote in England, causeth very many men, to play with the Kings Actes, as a man did once tyther with the

Mayre of London or Yorke, I cannot tell whether, which did commaunde by Proclamation, euery man in the City to hang a Lanterne with a Candell, afore his doore: which thing the man did, but he did not light it: And so many bye bowes because of the Acte, but yet they shoote not: not of euill will, but because they knowe not how to shoote. But to conclude of this matter, in shooting as in all other things, Aptnesse is the first, and chiefe thing, which if it be away, neyther Cunning nor vse, doth any good at all, as the Scottes and Frenchmen, with knowledge and Vse of shooting, shall become good Archers, when a cunning Shipwright shall make a strong Ship, of a Salowe tree: or when a husbandman shall become riche, with sowing wheate on Newmarket heath. Cunning must be had, both to set out, and amende Nature, and also to ouersee, and correct vse: which vse if it be not led, and gouerned with cunning, shall soner go amisse, than straight. Vse maketh perfitnesse, in doing that thing, whereunto nature maketh a man apt, and knowledge maketh a man cunning before. So that it is not so doubtfull, which of them three hath most stroke in shoting as it is plaine and euident, that all three must be had in excellent shoting. PHI. For this communication Toxophile I am verye glad, and that for myne owne sake, because I trust now to become a shoter. And in deede I thought afore Englishmen most apt for shoting, and I sawe them dayly vse shoting, but yet I neuer founde none, that would talke of any knowledge whereby a man might come to shoting. Therefore I trust that you, by the vse you haue had in shoting, haue so thorowly marked and noted the nature of it, that you can teache me as it were by a trade or way how to come to it. TOX. I graunt, I haue vsed shoting meetely well, that I might haue marked it wel enough, if I had bene diligent. But my much shoting, hath caused me study little, so that thereby I lacke learning, which should set out the Art or way in any thing. And you knowe that I was neuer so well seene in the Posteriorums of Aristotle, as to inuent and search out generall Demonstrations for the setting forth of any newe Science. Yet by my trouth if you will, I will goe with you into

Aptnesse.

Cunning.

into the fieldes at any time, and tell you as much as I can, or elſe you may ſtand ſometime at the pricke, and looke on them which ſhoote beſt, and ſo learne. PHI. How little you haue loked of Ariſtotle, and how much learning you haue loſt by ſhoting, I cannot tell, but this I would ſay and if I loued you neuer ſo ill, that you haue bene occuppyed in ſomewhat elſe beſyde ſhoting. But to our purpoſe, as I will not requyre a trade in ſhoting to be taught me after the ſutteltye of Ariſtotle, euen ſo do I not agree with you in this point, that you would haue me learne to ſhote with loking on them which ſhote beſt, for ſo I knowe I ſhould neuer come to ſhote meanely. For in ſhoting, as in all other things which be gotten by teaching, there muſt be ſhewed a way, and a path which ſhall leade a man to the beſt and chiefeſt poynt which is in ſhoting, whiche you do marke your ſelfe well enough, and vttered it alſo in your communication, when you ſayd there lay hid in the nature of ſhoting a certaine way, whiche well percepued and thorowly knowen, would bring a man without any wandering to the beſt ende in ſhoting, which you called hitting of the pricke. Therefore I would referre all my ſhoting to that ende which is beſt, and ſo ſhould I come the ſoner to ſome meane. That which is beſt hath no faulte, nor can be amended. So, ſhewe me beſt ſhoting, not the beſt ſhoter, which if he be neuer ſo good, yet hath he many a fault eaſely of any man to be eſpyed. And therefore marueile not if I requyre to folowe that example which is without fault, rather then that which hath ſo many faultes. And this way euery wiſe man doth folow in teaching any maner of thing. As Ariſtotle when he teacheth a man to be good, he ſettes not before him Socrates life, which was the beſt man, but chiefe goodnes it ſelfe, according to which he would haue a man directe his life.

TOX. This way which you requyre of me Philologe, is too hard for me, and too hye for a ſhoter to tauſke on, and taken as I ſuppoſe out of the middeſt of Philoſophie, to ſerche out the perfite ende of any thing, the which perfit ende to finde out, ſayth Tullye, is the hardeſt thing in the world, the onely occaſion and cauſe, why ſo many ſectes of Philoſophers hath *Ora. ad Bru.*

bene alwayes in learning. And although as Cicero sayth, a man may imagin & dreame in his minde of a perfite end in any thing, yet there is no experience nor vse of it, nor was neuer seene yet amonges men, as alwayes to heale the sicke, euermore to leade a shippe without daunger, at all times to hit the pricke, shall no Phisition, no shipmaister, no shooter euer do.

Arist. pol. 8. 6. And Aristotle sayth, that in all deedes there are two points to be marked, possibilitye, and excellencye, but chiefely a wyse man must folowe, and lay hand on possibilitie for feare he leese both. Therefore seeing that which is most perfect and best in shooting as alwayes to hit the pricke, was neuer seene nor hard tell on yet amonges men, but onely imagined and thought vpon in a mans minde, me thincke this is the wysest counsell, and best for vs to followe rather that which a man may come to, than that which is vnpossible to be attayned to, least iustly that saying of the wyse mayde Ismene in Sophocles may be verifyed on vs.

Soph. Anti. A foole is he that takes in hand he can not ende.

PHI. Well, if the perfit ende of other matters, had bene as perfitly knowne, as the perfite ende of shooting is, there had neuer bene so many sectes of Philosophers as there be, for in shooting both man and boy is in one opinion, that alwayes to hit the pricke is most perfect ende that can be imagined, so that we shall not neede greatly contend in this matter. But now sir, whereas you thincke that a man in learning to shoote, or any thing else, should rather wisely folow possibilitie, then vainly seeke for perfite excellencie, surely I will proue that euery wise man, that wisely would learne any thing, shall chiefely goe about that whereunto he knoweth well he shall neuer come. And you your selfe I suppose shall confesse the same to be the best way in teaching, if you will aunswere me to those things which I will aske of you. TOX. And that I will gladly, both because I thincke it is vnpossible for you to proue it, and also because I desyre to heare what you can say in it. PHI. The studye of a good Phisition Toxophile, I trowe be to knowe all diseases and all medycines fit for them.

TOX.

TOX. It is so in deede. PHI. Because I suppose he would gladly at all times heale all diseases of all men. TOX. Yea truly e. PHI. A good purpose surely, but was there euer Phisition yet among so many which hath laboured in this studye, that at all times could heale all diseases? TOX. No truly: nor I thincke neuer shalbe. PHI. Then Phisitions by like, study for that, which none of them commeth vnto. But in learning of fence, I pray you what is that which men most labour for? TOX. That they may hit another I trowe, and neuer take blowe their selfe. PHI. You say trothe, and I am sure euery one of them would fayne do so when soeuer he playeth. But was there euer any of them so cunning yet, which at one time or other hath not bene touched? TOX. The best of them all is glad sometime to escape with a blowe. PHI. Then in fence also, men are taught to go about that thing, which the best of them all knoweth he shall neuer attaine vnto. Moreouer you that be shooters, I pray you, what meane you, when ye take so great heede, to keepe your standing, to shoote compasse, to looke on your marke so diligently, to cast vp grasse diuers times and other things more, you knowe better than I. What would you do then I pray you? TOX. Hit the marke if we could. PHI. And doth euery man go about to hit the marke at euery shoote? TOX. By my trothe I trow so, and as for my selfe I am sure I do. PHI. But all men do not hit it at all times. TOX. No truly for that were a wonder. PHI. Can any man hit it at all times? TOX. No man verelye. PHI. Then by likely to hit the pricke alwayes is vnpossible. For that is called vnpossible which is in no mans power to do. TOX. Vnpossible in deede. PHI. But to shoote wide & farre of the marke is a thing possible. TOX. No man will denye that. PHI. But yet to hit the marke alwayes were an excellent thing. TOX. Excellent surely. PHI. Then I am sure those be wyser men which couet to shoote wide, than those which couet to hit the pricke. TOX. Why so I pray you. PHI. Because to shoote wyde is a thing possible, & therefore as you say your selfe, of euery wyse man to be folowed. And as for hitting the pricke, because it is vnpossible, it were a

vaine thing to goe about it, but in good sadnesse Toxophile thus you see that a man might goe through all crafts and sciences, and proue that any man in his science coueteth that which he shall neuer get. TOX. By my trouth (as you say) I can not deny, but they do so: but why & wherefore they should do so, I can not learne. PHI. I will tell you, euery crafte and science standeth in two things: in Knowing of his crafte, and Working of his craft: for perfit knowledge bringeth a man to perfit working: This knowe Painters, Caruers, Taylours, Shomakers, and all other craftes men, to be true. Now in euery crafte, there is a perfite excellencye, which may be better knowen in a mans minde, then followed in a mans deede. This perfitnes, because it is generally layed as a mode wide example afore all men, no one particuler man is able to compasse it: and as it is generall to all men, so it is perpetuall for all time, which proueth it a thing for man vnpossible: although not for the capacitie of our thinking which is heauenly, yet surely for the habilitye of our working, which is worldly.

De Inuen. 2.

God geueth not full perfitenes to one man (sayth Tullye) least if one man had all in any one science, there should be nothing left for an other. Yet God suffereth vs to haue the perfite knowledge of it, that such a knowledge diligently followed, might bring forth according as a man doth labour, perfyte working: And who is he, that in learning to wryte, would forsake an excellent example, and folow a worse? Therefore seeing perfitnes it selfe is an example for vs, let euery man study how he may come nye it, which is a point of wysedome, not reason with God why he may not attaine vnto it, which is vaine curiositye. TOX. Surely this is gaily said Philologe, but yet this one thing I am afrayde of, least this perfitnes which you speake on will discourage men to take any thing in hand, because afore they begin, they knowe, they shall neuer come to an ende. And thus dispayre shall dispatch, euen at the first entring in, many a good man his purpose and intent. And I thincke both you your selfe, and all other men to, would counte it meere follie for a man to tell him whome he teacheth, that he shall neuer optaine that, which he would faynest learne.

And

And therefore this same high and perfite way of teaching let vs leaue it to higher matters, and as for shoting it shalbe content with a meaner way well enough. PHI. Where as you say that this hye perfitnesse will discourage men, because they knowe, they shall neuer attaine vnto it, I am sure cleane contrarye there is nothing in the world shall encourage men more than it. And why? For where a man seeth, that though another man be neuer so excellent, yet it is possible for himselfe to be better, what payne or labour will that man refuse to take? if the game be once wonne, no man will set forth his foote to runne. And thus perfitenesse being so high a thing that men may loke at it, not come to it, and being so plentifull and indifferent to euery body, that the plentifulnesse of it may prouoke all men to labour, because it hath enough for all men, the indifferencye of it shall encourage euery one to take more payne than his fellowe, because euery man is rewarded according to his aye comming, and yet which is most marueile of all, the more men take of it, the more they leaue behinde for other, as Socrates did in wysedome, and Cicero in eloquence, whereby other hath not lacked, but hath fared a great deale the better. And thus perfitnesse it selfe, because it is neuer obtayned, euen therefore only doth it cause so many men to be well seene and perfyte in many matters, as they be. But where as you thincke that it were fondnes to teach a man to shoote, in loking at the most perfitnesse in it, but rather would haue a man goe some other way to worke, I trust no wyse man will discommende that way, except he thincke himselfe wyser than Tully, which doth plainly say, that if he teached any maner of crafte as he did Rhetoricke, he woulde labour to bring a man to the knowledge of the most perfitnes of it, which knowledge should euermore leade and guide a man to do that thing well which he went about. Which way in all maner of learning to be best, Plato doth also declare in Euthydemus, of whome, Tully learned it as he did many other things mo. And thus you see Toxophile by what reasons and by whose authoritye I do requyre of you this way in teaching me to shoote, which way, I pray you without any delay shewe me as farforth as you haue

De Orat.3.

noted and marked. TOX. You call me to a thing Philologe which I am loth to do. And yet if I do it not being but a small matter as you thincke, you will lacke frendshippe in me, if I take it in hand and not bring it to passe as you would haue it, you might thincke great want of wisedome in me.

But aduise you, seeing you will needes haue it so, the blame shall be yours, as well as myne: yours for putting vpon me so instauntly, myne in receyuing so fondly a greater burthen then I am able to beare. Therefore I, more willing to fullfill your minde, than hoping to accomplish that which you loke for, and shall speake of it, not as a maister of shooting, but as one not altogether ignorant in shooting. And one thing I am glad of, the Sunne drawing downe so fast into the West, shall compell me to drawe apace to the ende of our matter, so that his darckenesse shall something cloke mine ignorance.

And because you knowe the ordering of a matter better then I: Aske me generally of it, and I shall particularly aunswere to it. PHI. Very gladlye Toxophile: for so by order those things which I would knowe, you shall tell the better: and those thynges which you shal tell, I shal remember the better.

TOXOPHILVS. B.

¶ THE SECONDE BOOKE OF THE Schoole of Shooting.

PHI. What is the chiefe point in shooting, that euery man laboureth to come to? TOX. To hit the marke. PHI. How many things are requyred to make a man euermore hit the marke? TOX. Two. PHI. Which two. TOX. Shooting streight, and keeping of a lẽgth. PHI. How should a man shoote straight, and how should a man keepe a length? TOX. In knowing and hauing things belonging to shooting: and when they be knowen and had, in well handling of them: whereof, some belong to shooting straight, some, to keping of a length, some commonly to them both, as shall be tolde seuerally of them, in place conuenient. PHI. Things belonging to shooting, which be they? TOX. All things be outwarde, and some be instrumentes for euery seuerall Archer to bring with him, proper for his owne vse: other things be generall to euery man, as the place and time serueth. PHI. Which be instrumentes? TOX. Bracer, shooting gloue, string, bowe and shaft. PHI. Which be generall to all men? TOX. The weather and the marke, yet the marke is euer vnder the rule of the weather. PHI. Wherein standeth wellhandling of things? TOX. All together within a man himselfe, some handling is proper to instruments, some to the wether, some to the marke, some is within a man himselfe. PHI. What handling is proper to the instrumentes.

ments. TOX. Standing, nocking, drawing, holding, lowsing, whereby commeth fayre shoting, which neyther belong to winde nor weather, nor yet to the marke, for in a rayne and at no marke, a man may shoote a fayre shoote. PHI. Well sayd, what handling belongeth to the weather? TOX. Knowing of his winde, with him, against him, syde winde, full syde winde, syde wynde quarter with him, syde wynde quarter against him, and so forth. PHI. Well than go to, what handling belongeth to the marke? TOX. To marke his standing, to shote compasse, to drawe euermore like, to louse euermore like, to consider the nature of the pricke, in hilles and dales, in strayte plaines and winding places, and also to espy his marke. PHI. Very well done. And what is onely within a man himselfe? TOX. Good heede geuing, and auoyding all affections: which things oftentimes do marre and make all. And these things spoken of me generally and briefely, if they be well knowen, had, and handled, shall bring a man to such shoting, as fewe or none euer yet came vnto, but surely if he misse in any one of them, he can neuer hit the marke, and in the more he doth misse, the farther he shoteth from his marke. But as in all other matters, the first steppe or stayre to be good, is to knowe a mans faulte, and then to amende it, and he that wyll not knowe his faulte, shall neuer amend it. PHI. You speake now Toxophile, euen as I would haue you to speake: But let vs returne againe vnto our matter, and those things which you haue packed vp in so short a roume, we will louse them forth, and take euery piece as it were in our hande, and loke more narrowly vpon it. TOX. I am content, but we wyll rydde them as fast as we can, because the Sunne goeth so fast downe, and yet somewhat must needes be sayd of euery one of them. PHI. Well sayd, and I trowe we beganne with those things which be instruments, whereof the first, as I suppose, was the Bracer.

Bracer. TOX. Little is to be sayd of the Bracer. A Bracer serueth for two causes, one, to saue his arme from the strype of the string, and his doublet from wearing, and the other is, that the string glyding sharply & quickly off the bracer, may make the

the sharper shoote. For if the string should light vpon the bare sleeue, the strength of the shoote should stoppe and dye there. But it is best by my iudgement, to geue the bowe so muche bent, that the string neede neuer touch a mans arme, and so should a man neede no Bracer, as I knowe many good Archers, which occuppe none. In a Bracer a man must take heed of three things, that it haue no nayles in it, that it haue no buckles, that it be fast on with laces without agglets. For the nayles will sheere in sunder a mans string, before he be ware, and so put his bowe in ieoperdye: Buckles and agglets at vnwares, shall race his bowe, a thing both euill for the sight, and perillous for freating. And thus a Bracer, is onely had for this purpose, that the string may haue ready passage. PHI. In my Bracer I am cunning enough, but what saye you of the shooting gloue.

TOX. A shooting Gloue, is chiefely for to saue a mans fingers from hurting, that he may be able to beare the sharpe string to the vttermost of his strength. And when a man shooteth, the might of his shoote lyeth on the formost finger, and on the Ringman, for the middle finger which is the longest, like a lubber starteth backe, and beareth no waight of the string in a maner at all, therefore the two other fingers, must haue thicker leather, and that must haue thickest of all, whereon a man lowseth most, and for sure lowsing, the formost finger is most apt, because it holdeth best, and for that purpose nature hath as a man would say, pocked it with the thoumbe. Shoting gloue.

Leather, if it be next a mans skinne, will sweate, ware hard and chafe, therefore scarlet for the softnes of it and thicknesse with all, is good to sewe within a mans gloue. If that will not serue, but yet your finger hurteth, you must take a fearing cloth made of fine Virgin ware, and Deres sewet, and put next your finger, and so on with your gloue. If yet you feele your finger pinched, leaue shoting, both because then you shall shoote naught, and againe by litle and litle, hurting your finger, yee shall make it long, and long to ere you shoote agayne. A newe gloue pluckes many shootes, because the string goeth not freely off, and therefore the fingers must be cut short, and

trimmed with some ointment, that the string may glyde well away. Some with holding in the nocke of their shafte harde, rubbe the skinne off their fingers. For this there be two remedyes, one, to haue a goose quill spinetted and sewed against the nocking, betwixt the lyning and the leather, which shall helpe the shoote much to: the other way, is to haue some roule of leather sewed betwixt his fingers, at the setting on of the finggers, which shall keepe his fingers so in sunder, that they shall not holde the nocke so fast as they did. The shooting glone hath a purse, which shall serue to put fine linen clothe and waxe in, two necessarye things for a shooter. Some men vse gloues or other such like thing on their bowe hand for chafing, because they hould so hard. But that commeth commonly, when a bowe is not round, but somewhat square: fine waxe shall doo very well in such a case to lay where a man holdeth his bowe: and thus much as concerning your glouc.

And these things although they be trifles, yet because you be but a youg shooter, I would not leaue them out. PHI. And so you shall do me most pleasure: The string I trowe be the next. TOX. The next in deede. A thing, though it be little, yet not a litle to be regarded. But heerein you must be content to put your trust in honest stringers. And surely stringers ought more diligently to be looked vpon by the officers, than eyther bowyer, or fletcher, because they may deceyue a simple man the more easelyer. An ill string breaketh many a good bowe, nor no other thing halfe so many. In warre, if a string breake, the man is lost, and is no man, for his weapon is gone, and although he haue two strings put one at once, yet he shall haue small leysure and lesse rowme to bende his bowe, therefore God sende vs good stringers both for warre and peace. Now what a string ought to be made on, whether of good hempe as they do nowe a dayes, or of flaxe, or of silke, I leaue that to the iudgement of stringers, of whome, we must buy them on. Eustathius vpon this verse of Homer,

String.

Eustathius. Iliad. 4.

Twang quoth the bowe, and twang quoth the string, out quicklie the shafte flue.

doth tell, that in oulde time they made theyr bowe strings of bullor

bullor thermes, which they twyned together as they do ropes, and therefore they made a great twang. Bowe strings also hath bene made of the heare of an horse tayle called for the matter of them Hippias, as doth appeare in many good Authors of the Greeke tongue. Great strings, and little strings be for diuers purposes: the great string is more surer for the bowe, more stable to pricke withall, but slower for the caste. *Fauorinus*

The litle string is cleane contrarye, not so sure, therefore to be taken heede of, least with long tarying on, it breake your bowe, more fitte to shoote farre, than apte to pricke neere, therefore when you knowe the nature of both bigge and litt'e, you must fitte your bowe, according to the occasion of your shooting. In stringing of your bowe (though this place belong rather to the handling, than to the thing it selfe, yet because the thing, and the handling of the thing, be so ioyned together, I must needes sometime couple the one with the other,) you must marke the fitte length of your bowe. For if the string be too shorte, the bending will geue, and at the last slyp, and so put the bowe in ieoperdye. If it be long, the bending must needes be in the small of the string, which being sore twyned, must needes knap in sunder, to the destruction of many good bowes. Moreouer, you must looke that your bowe be well nocked, for feare the sharpenes of the horne shere asunder the string. And that chaunceth oft when in bending, the string hath but one way to strength it withall. You must marke also to set your string streight on, or else the one ende shall wieth contrarye to the other, and so breake your bowe. When the string begimeth neuer so litle to weare, trust it not, but away with it, for it is an yll saued halfpeny, that costes a man a crowne. Thus you see how many ieoperdyes hangeth ouer the selfe poore bowe, by reason only of the string. As when the string is short, when it is long, when eyther of the nockes be naught, when it hath but one way, and when it tarryeth ouer long on. PHI. I see well it is no marueile, though so many bowes be broken. TOX. Bowes be broken twyse as many wayes beside these. But againe in stringing your bowe, you must loke for much bende or little bende, for they be cleane contrarye.

The

The little bende hath but one commoditye, which is in shoting faster, and farther shote, and the cause thereof is, because the string hath so farre a passage, ere it part with the shafte.

The great bende hath many commodities: for it maketh easyer shoting the bowe being halfe drawen afore. It needeth no Bracer, for the string stoppeth before it come at the arme. It wil not so sone hit a mans sleeue or other geare, by the same reason: It hurteth not the shaft fether, as the lowe bend doth. It suffereth a man better to espie his marke. Therfore let your bowe haue good bigge bende, a shaftment and two fingers at the least, for these which I haue spoken of. PHI. The bracer, gloue, and string, be done, now you must come to the bowe, the chiefe instrument of all. TOX. Dyuers countryes and times haue vsed alwayes diuers bowes, and of diuers fashions.

Bowe.

Horne bowes are vsed in some places nowe, and were vsed also in Homerus dayes, for Pandarus bowe, the best shoter among all the Troyans, was made of two Goate hornes ioyned together, the length whereof sayth Homer, was xvi. handbredes, not farre differing from the length of our bowes.

Iliad. 4.

Scripture maketh mention of brasse bowes. Iron bowes, and stele bowes, haue bene of long time, and also now are vsed among the Turkes, but yet they must needes be vnprofitable. For if brasse, yron or stele haue their owne strength and pithe in them, they be farre aboue mans strength: if they be made meete for mans strength, their pithe is nothing worth to shote any shote withall. The Ethiopians had bowes of Palme tree, which seemed to be very strong, but we haue none experience of them. The length of them was foure cubites. The men of Inde had their bowes made of a rede, which was of a greate strength. And no maruell though bowe and shaftes were made thereof, for the redes be so great in Inde, as Herodotus sayth, that of euery ioynt of a rede, a man may make a fishers bote. These bowes, sayth Arrianus in Alexanders life, gaue so great a stroke, that no harnesse or buckler though it were neuer so strong, coulde withstande it. The length of such a bowe, was euen with the length of him, that vsed it.

Psalm. 17.

Hera. in pol.

In Thalia.

Arrian. 8.

The Lycians vsed bowes made of a tree, called in Latine

Cornus

Cornus (as concerning the name of it in Englishe, I can sooner proue that other men call it falle, than I can tell the right name of it my selfe) this woode is as hard as horne, and very fitte for shaftes, as shall be toulde after. *In Polym.*

Ouid sheweth, that Syringa the Nymphe, and one of the maydens of Diana, had a bowe of this woode, whereby the Poete meaneth, that it was very excellent to make bowes of. As for Brasell, Elme, Witch, and Ashe, experience doth proue them to be but meane for bowes, and so to conclude, Ewe of all other thinges, is that, whereof perfite shoting would haue a bowe made. This woode as it is now generall and common amonges Englishmen, so hath it continued from long time, and had in most price for bowes amonges the Romaines, as doth appeare in this halfe Verse of Virgill. *Metamor.*

Taxi torquentur in arcus. *Virgilius.*

I.

Ewe fit for a bowe to be made on.

Now as I say, a bowe of Ewe must be made for perfecte shoting at the prickes, which marke, because it is certaine, and most certaine rules may be geuen of it, shall serue for our communication, at this time. A good bowe is knowen, muchwhat as good counsayle is knowen, by the ende and proofe of it, yet both a bowe and good counsaile, may be made both better and worse, by well or ill handling of them as oftentimes chaunceth. And as a man both must and will take counsell, of a wyse and honest man, though he see not the end of it: so must a shoter of necessitye, trust an honest and good bowyer for a bowe, afore he knowe the proofe of it. And as a wyse man will take plentye of counsayle afore hand whatsoeuer neede, so a shoter should haue alwayes three or foure bowes in store, whatsoeuer chaunce. PHI. But if I trust bowyers alwayes, sometime I am like to be deceyued. TOX. Therefore shall I tell you some tokens in a bowe, that you shall be the seldomer deceyued. If you come into a shoppe, and finde a bowe

that

that is small, long, heauye and strong, lying streighte, not winding, not marred with knotte gaule, winde shake, wemstreat or pinche, buy that bowe of my warrant. The best colour of a bowe that I finde, is when the backe and the belly in working, be much what after one maner, for such often times in wearing, do proue like virgin waxe or golde, hauing a fine long graine, euen from the one ende of the bowe, to the other: the short graine, although such proue well sometime, are for the most part very brittle. Of the making of the bowe, I will not greatly meddle, least I should seeme to enter into an other mans occupation, which I cannot skill of. Yet I would desire all Boyers to season theyr staues well, to worke them and synke them well, to geue them heetes conuenient, and tyllerings plentye. For thereby they should both gette themselues a good name, (and a good name encreaseth a mans profite muche) and also do great commodity to the whole Realme. If any man do offende in this pointe, I am afrayde they be those iourneye men which laboure more spedely to make many bowes for their money sake, than they worke diligētly to make good bowes, for the common wealth sake, not laying before their eyes, this wise prouerbe.

Doone enough, if well enough.

Wherewith euery honest handy craftes man should measure, as it were with a rule, his worke withall. He that is a iourney man, and rydeth vpon an other mans horse, if he ryde an honest pace, no man will disalowe him: But if he make poste haste, both he that oweth the horse, and he peraduenture also that afterward shall buy the horse, may chaunce to curse him. Such hastinesse I am afrayde, may also be found amonges some of them, which through out the Realme in diuers places worke the Kyngs Artillerie for warre, thinking if they get a bow or a sheafe of arrowes to some fashion, they be good enough for bearing gere. And thus that weapon which is the chiefe defence of the Realme, very oft doth little seruice to him that should vse it, because it is so negligently wrought of him that should make it, when truly I suppose that neither the

bowe

bowe can be too good and chiefe woode, nor yet too well seasoned or truly made, with hetings and tillerings, neither that shaft too good woode or too thorowly wrought, with the beste pinion fethers that can be gotten, wherewith a man shall serue his Prince, defende his countrye, and saue himselfe from his enemye. And I trust no man will be angry with me for speaking thus, but those which finde themselues touched therein: which ought rather to be angrye with themselues for doing so, than to be mistontent with me for saying so. And in no case they ought to be displeased with me, seeing this is spoken also after that sort, not for the noting of any person seuerally, but for the amending of euery one generally. But turne we againe to knowe a good shooting bowe for our purpose.

Euery bowe is made eyther of a boughe, of a plante, or of the boole of the tree. The boughe commonly is very knottye, and full of pinnes, weake, of small pithe, and soone will folowe the string, and seldome wearith to any fayre coloure, yet for children and yong beginners it may serue well enough. The plant proueth many tymes well, if it be of a good and cleane groweth, and for the pith of it is quicke enough of cast, it wyll plye and bowe farre before it breake, as all other yong things doo. The boole of the tree is cleanest without knot or pin, hauing a fast and hard woode by reason of his full groweth, strong and mightye of caste, and best for a bowe, if the staues be euen cloues, and be afterward wrought, not ouerthwart the woode, but as the graine and streight growing of the woode leadeth a man, or else by all reason it must soone breake, and that in many shiuers. This must be considered in the rough woode, and when the bowstaues be ouerwrought and fashioned. For in dressing and pyking it vp for a bowe, it is too late to loke for it.

But yet in these pointes, as I sayd before, you must trust an honest bowyer, to put a good bowe in your hande, somewhat loking your selfe to those tokens I shewed you. And you must not sticke for a grote or xii. pence more than another man would geue if it be a good bowe. For a good bowe twise payde for, is better than an ill bowe once broken.

Thus a shooter must begin not at the making of his bowe like a bowyer, but at the bying of his bowe like an Archer. And when his bowe is bought and brought home, afore he trust much vpon it, let him trye and trimme it after this sorte.

Take your bowe into the fielde, shoote in him, sinke him with dead heauye shaftes, looke where he commeth most, prouide for that place betimes, least it pinche and so freate: when you haue thus shotte in him, and perceyued good shooting woode in him, you must haue him againe to a good cunning, and trusty workeman, which shall cutte him shorter, and pike him and dresse him fitter, make him come rounde compasse euerye where, and whipping at the endes, but with discretion, least he whippe in sunder, or else freete, sooner then he is ware of: He must also lay him streight, if he be cast or otherwise neede requyre, and if he be flatte made, gather him rounde, and so shall he both shoote the faster, for farre shooting, and also be surer for neare pricking.

PHI. What if I come into a shoppe, and spye out a bowe, which shall both then please me very well when I bye him, and be also very fit and meete for me when I shoote in him: so that he be both weake enough for easy shooting, also quick and speedy enough for farre casting, then I would thincke I shall neede no more busines with him, but be content with him, and vse him wel enough, and so by that meanes, auoyde both great trouble, and also some cost which you cunning archers very often put your selues vnto, being very Englishmen, neuer ceasing piddling about their bowe and shaftes, when they be well, but either with shorting and pyking your bowes, or else with newe feathering, peecing, and heading your shaftes, can neuer haue done, vntill they be starke naught.

TOX. Well Philologe, surely if I haue any iudgement at all in shooting, it is no very great good token in a bowe, whereof nothing when it is new and fresh, neede be cut away, euen as Cicero sayeth of a yong mans witte and style, which you knowe better than I. For euery newe thing must alwayes haue more than it needeth, or else it will not ware better and better, but euer decaye, and be worse and worse. Now ale, if

it

it runne not ouer the barrell when it is new tunned, will sone lease his pithe and his head, afore he be long drawen on.

And likewise as that colte which at the first taking vp, needeth little breaking and handling, but is fitte and gentle enough for the saddle, seldome or neuer proueth well: Euen so that bowe which at the first tying, without any more proofe and trimming, is fitte and easye to shoote in, shall neither be profitable to last long, nor yet pleasant to shoote well. And therefore as a yong horse full of courage, with handling and breaking, is brought vnto a sure pace and going, so shall a newe bowe freshe and quicke of caste, by sinking and cutting, be brought to a stedfast shooting. And an easye and gentle bowe when it is newe, is not much vnlike a soft spirited boye when he is yong. But yet as of an vnruly boye with right handeling, proueth oftenest of all a well ordered man: so of an vnfit and skittish bowe with good trimming, must needes follow alwayes a stedfast shoting bowe.

And such a perfite bowe which neuer will deceiue a man, except a man deceyue it, must be had for that perfect ende, which you loke for in shoting. PHI. Well Toxophile, I see well you be cunninger in this gere than I: but put case that I haue three or foure such good bowes, pyked and dressed as you now speake of, yet I do remember that many learned men do say, that it is easier to get a good thing, than to saue and keepe a good thing, wherefore if thou can teache me as concerning that point, you haue satisfyed me plentifully, as concerning a bowe. TOX. Truly it was the next thing that I woulde haue come vnto, for so the matter laye.

When you haue brought your bowe to such a pointe, as I spake of, then you must haue a harden or wullen cloth waxed, wherewith euery day you must rubbe and chafe your bowe, till it shyne and glitter withall. Which thing, shall cause it both to be cleane, wellfauoured, goodly of colour, and shall also bring as it were a crust, ouer it, that is to saye, shall make it euerye where on the out syde, so slipperye and harde, that neyther any weete or weather can enter to hurt it, nor yet anye freate or pinche, be able to byte vpon it: but that you

shall do it great wrong before you breake it. This must be done oftentimes, but specially when you come from shooting.

Beware also when you shoote, of your shafte heades, dagger, knyues or aggglettes, least they race your bowe, a thing as I sayd before, both vnseemely to looke on, and also daungerous for freates. Take heede also of mistye and dankish dayes, which shall hurt a bowe, more than any rayne. For then you must eyther alway rubbe it, or else leaue shooting.

Bowcase. Your bowecase (this I did not promise to speake of, because it is without ꝑ nature of shooting, or else I should trouble me with other things infinite more: yet seeing it is a sauegard for the bowe, some thing I will say of it) your bowecase I say, if you ryde fourth, must neyther be too wyde for your bowes, for so shall one clappe vppon an other, and hurt them, nor yet so strayte that scarce they can be thrust in, for that would laye them on syde and wynde them. A bowecase of leather is not the best, for that is oft times moyst, which hurteth the bowes very much.

Therefore I haue seene good shooters which would haue for euery bowe, a seueal case made of wullen clothe, & then you may put three or foure of them so cased, into a leather case if you will. This wullen case shall both keepe them in sunder, and also will keepe a bowe in his full strength, that it neuer geue for any weather.

At home these woode cases be very good for bowes to stand in. But take heede that your bowe stand not too neere a stone wall, for that will make him moyst and weake, nor yet too neere any fyer, for that will make him shorte and brittle. And thus much as concerning the sauing and keeping of our bowe: now you shall heare what things ye must auoyde, for feare of breaking your bowe.

A shooter chanceth to breake his bowe commonly foure wayes, by the string, by the shaft, by drawing too farre, and by freates: By the string as I sayd afore, when the string is either too short, too long, not surely put on, with one wappe, or put croked on, or shorne in sunder with an euill nocke, or suffered to tary ouer long on.

When

When the string sayles, the bowe must needes breake, and specially in the middes: because both the endes haue nothing to stop them: but whippes so farre backe, that the bellye must needes violently ryse vp, the which you shall well perceiue in bending of a bowe backewarde. Therefore a bowe that foloweth the string is least hurt with breaking of strings. By the shafte a bowe is broken either when it is too short, and so you set it in your bowe, or when the nocke breakes for lytlenesse, or when the string slippes without the nocke for wydenesse, then you pull it to your eare and lettes it goe, whiche must needes breake the shaft at the least, and put string and bowe and all in ieoperdye, because the strength of the bowe hath nothing in it to stoppe the violence of it.

This kinde of breaking is most perillous for the standers by, for in such a case you shall see sometime the ende of a bowe flye a whole score from a man, and that most commonly, as I haue marked oft the vpper ende of the bowe. The bowe is drawne too farre two wayes. Eyther when you take a longer shaft then your owne, or else when you shift your hand too lowe or too hye for shooting farre. This way pulleth the backe in sunder, and then the bowe fleeth in many peeces.

So when you see a bowe broken, hauing the belly risen vppe both wayes or tone, the string brake it. When it is broken in two peces in a maner euen off, and specially in the vpper ende, the shaft nocke brake it.

When the backe is pulled asunder in many peeces, too farre drawing, brake it.

These tokens eyther alwayes be true, or else very seldome misse. The fourth thing that breaketh a bowe is freates, which make a bowe redye and apt to breake by any of the three wayes aforesayde. Freates be in a shaft as well as in a bowe, and they be much like a Canker, creeping and encreasing in those places in a bowe, whiche be weaker then other. And for this purpose must your bowe be well trimmed and pyked of a cunning man, that it may come rounde in compasse euerye where. For freates you must beware, if your bowe haue a knot in the backe, least the places which be next it, be not alo- Freates.

wed strong enough to beare with the knot, or else the strong knot shall freate the weake places next it. Freates be first litle pinchese, the which when you perceaue, pike the places about the pinches, to make them somewhat weaker, and as wel comming as where it pinched, and so the pinches shall dye, and neuer encrease farther into freates.

Freates begin many times in a pinne, for there the good woode is corrupted, that it must needes be weake, and because it is weake, therefore it freates. Good bowyers therefore doe rayse euery pyn, and alowe it more woode for feare of freating.

Againe, bowes most commonly freate vnder the hande, not so much as some men suppose for the moistnesse of the hande, as for the heate of the hande. The nature of the heate sayth Aristotle is to loase, and not to knitte fast, and the more lowser, the more weaker, the weaker, the redier to freate.

A bowe is not well made, which hath not woode plentye in the hande. For if the endes of the bowe be staffishe, or a mans hand any thing hoate, the belly must needes soone freate. Remedye for freates to any purpose, I neuer heard tell of anye, but only to make the freated place as strong or stronger then any other. To fill vp the freate with litle sheuers of a quill and glewe (as some saye will do well) by reason must be starke naught. For, put case the freate did cease then, yet the cause which made it freate afore (and that is weakenesse of the place) because it is not take away, must needes make it freate againe. As for cutting out of freates with all maner of peecing of bowes, I will cleane exclude from perfite shooting. For peeced bowes be much like ould hosen, which be more chargeable to repayre, then commodious to dwell in. And againe, to swadle a bowe much about with bandes, verye seldome doth any good, except it be to keepe downe a spell in the backe, otherwise bandes either needs not when the bowe is any thing worthe, or else boote not when it is marde and past best. And although I knowe meane and poore shooters, will vse peeced and banded bowes sometime, because they are not able to get better when they would, yet I am sure if they consider it well, they shall finde it, both lesse charge, and more pleasure to be-

stowe at any time a couple of shyllings of a newe bowe, than to bestowe ten pence of peecing an olde bowe. For better is cost vpon somewhat worth, than spence vpon nothing worth. And this I speake also, because you would haue me referre all to perfitnesse in shooting.

Moreouer, there is another thing, which will soone cause a bowe to be broken by one of the three wayes which be firste spoken of, and that is shooting in Winter, when there is anye froste. Frost is wheresoeuer is any waterish humour, as is in woodes, eyther more or lesse, and you knowe that all things frosen and Islie, will rather breake than bende. Yet if a man must needes shoote at any such time, let him take his bowe, and bring it to the fier, and there by little and little rubbe and chafe it with a waxed clothe, which shall bring it to that poynt, that he may shoote safely enough in it. This rubbing with waxe, as I sayde before, is a great succour against all wet and moystnesse.

In the fieldes also in going betwixt the pyckes eyther with your hand, or else with a cloth you must keepe your bowe in such a temper. And thus much as concerning your bowe, how first to knowe what woode is best for a bowe, then to chose a bowe, after to trimme a bowe, againe to keepe it in goodnesse, last of all, how to saue it from all harme and euilnesse.

And although many men can say more of a bowe, yet I trust these things be true, and almost sufficient for the knowledge of a perfect bowe. PHI. Surely I beleeue so, and yet I could haue heard you talke longer on it: although I cannot see, what may be sayd more of it. Therefore except you will pause a while, you may go forward to a shaft.

TOX. What shaftes were made of, in ould time, authors do not so manifestly shewe, as of bowes. Herodotus doth tel, that in the floude of Nilus, there was a beaste, called a water horse, of whose skinne after it was dryed, the Egiptians made shaftes and dartes on. The tree called Cornus was so common to make shaftes of, that in good authors of the Lattine tongue, Cornus is taken for a shafte, as in Senecca and that place of Virgill: Shaftes. *Herodo.* *Entep.* *Sene.* *Hipp.*

Virgil. Enei. 9. *Volat Itala Cornus.*

Yet of all things that euer I marked of olde authors, eyther Greke or Lattine, for shaftes to be made of, there is nothing so common as reedes. Herodotus in describing the mightye hoast of Xerxes, doth tell, that three great countryes vsed shaftes made of a reede, the Ethiopians, the Lycians, (whose shaftes lacked fethers, whereat I marueile most of all) and the men of Inde. The shafts of Inde were very long, a yarde and an halfe, as Arrianus doth say, or at the least a yard, as Q. Curtius doth say, and therefore they gaue the greater stryppe, but yet because they were so long, they were the more vnhansome, and lesse profitable to the men of Inde, as Curtius doth tell. In Crete and Italy, they vsed to haue theyr shafts of reede also. The best reede for shaftes grew in Inde, and in Rhenus a floud of Italye. But because such shaftes be neyther easye for Englishmen to get, and if they were gotten, scarce profitable for them to vse, I will let them passe, and speake of those shaftes which Englishmen at thys day most commonly do approue, and allow. A shaft hath three principall partes, the stele, the feathers, and the head: whereof euery one must be seuerally spoken of.

In Polym. *Arrian. 8.* *Q. Curt. 8* *Plin. li. 36.*

¶ Steles be made of diuers woodes: as,

Hasell.
Turkie woode.
Fusticke.
Sugerchest.
Hardbeame.
Byrche.
Asshe.
Oake.
Seruis tree.
Hulder.
Blackthorne.
Beche.
Elder.
Aspe.
Salowe.

These

These woodes, as they be most commonly vsed, so they be most fit to be vsed: yet some one fitter then an other for diuers mens shooting, as shall be tolde afterward. And in this point as in a bowe you must trust an honest fletcher. Neuertheless, although I cannot teache you to make a bowe or a shaft, which belongeth to a bowyer and a fletcher to come to theyr lyuing, yet will I shewe you some tokens to know a bowe and a shaft, which pertayneth to an Archer to come to good shooting.

A stele must be well seasoned for casting, and it must be made as the graine lyeth and as it groweth or else it will neuer flye cleane, as clothe cut ouerthwart and against the wull, can neuer hoose a man cleane. A knotty stele may be suffered in a bigge shaft, but for a litle shaft it is nothing fit, both because it will neuer flye farre, and besides that it is euer in danger of breaking, it flyeth not farre, because the strength of the shoote is hindered and stopped at the knot, euen as a stone cast into a plaine euen still water, will make the water moue a great space, yet if there be any whirling plat in the water, the mouing ceaseth when it commeth at the whirling plat, which is not much vnlike a knot in a shaft if it be considered well. So euery thing as it is plaine and streight of his owne nature, so it is fittest for farre mouing. Therefore a stele which is hard to stand in a bowe without knot, and streight (I meane not artificially streight as the fletcher doth make it, but naturally streight as it groweth in the woode) is best to make a shaft of, eyther to go cleane, flye farre, or stand surely in any weather.

Now how bigge, how small, how heauye, how light, how long, how short, a shaft should be particularly for euery man, (seeing we must talke of the generall nature of shooting) can not be tould no more than you Rhetoricians can appoint any one kinde of wordes, of sentences, of figures fit for euery matter, but euen as the man and the matter requyreth, so the fittest to be vsed. Therefore as concerning those contrarues in a shaft, euery man must auoyde them, and drawe to the meane of them, which meane is best in all things. Yet if a man happen to offend in any of the extremes, it is better to offende in want & scantnesse, than in too much and outragious exceding.

As

And it is better to haue a shaft a litle too short, than ouer long, somewhat too light, than ouer lumpish, a litle too small, than a great deale too bigge, whiche thing is not only truly sayde in shooting, but in all other things that euer man goeth about, as in eating, taulking, and all other things like, which matter was once excellently disputed vpon in the Scholes you knowe when.

And to offende, in these contraryes commeth much if men take not heede, through the kinde of woode, whereof the shaft is made: For some woode belongs to the exceding part, some to the scant part, some to the meane, as Brasell, Turkie wood, Fusticke, Sugar cheste, and such like, make dead, heauy, lumpishe, hobbling shaftes. Againe, Hulder, blacke thorne, Serues tree, Beche, Elder, Aspe and Salowe, eyther for theyr weakenes or lightnesse, make holow, starting, studding, gadding shaftes. But Birche, Hardbeme, some Oake, and some Ashe, being both strong enough to stand in a bowe, and also light enough to flye farre, are best for a meane, which is to be sought out in euery thing. And although I knowe that some men shoote so strong, that the deade woods be light enough for them, and other some so weake, that the louse woodes be lykewyse for them bigge enough, yet generally for the most part of men, the meane is the best. And so to conclude, that is alwayes best for a man, which is metest for him. Thus no wood of his owne nature, is eyther too light or too heauye, but as the shooter is himselfe which doth vse it. For that shaft which one yeare for a man is too light and scudding, for the selfe same the next yeare may chaunce to be heauy and hobbling. Therefore cannot I expresse, except generallye, what is best woode for a shaft, but let euery man when he knoweth his owne strength, and the nature of euery woode, prouide and fit himselfe thereafter. Yet as concerning sheafe arrowes for warre (as I suppose) it were better to make them of good Ashe, and not of Aspe, as they be nowe a dayes. For of all other woods that euer I proued, Asshe being bigge, is swiftest, and againe, heauye to geue a great stripe with all, which Aspe shall not doe. What heauinesse doth in a stripe euery man by experience can tell,

tell, therefore Asshe, being both swifter and heuyer, is more fit for sheafe Arrowes then Aspe, and thus muche for the best woode for shaftes.

Againe likewise as no one wood can be greatly meete for all kinde of shaftes, no more can one fashion of the steele be fit for euery shooter. For those that be litle brested and bigge towarde the heade, called by their likenesse taperfashion, reshe growne, and of some mery felowes bobtayles, be fit for them which shote vnder hand, because they shoote with a soft louse, and stresses not a shaft much in the brest where the weight of the bowe lyeth, as you may perceiue by the wearing of euerye shaft. Againe, the bigge brested shaft is fitte for him whiche shoteth right afore him, or else the brest being weake, should neuer withstande that strong pithye kinde of shoting, thus the vnderhand must haue a small brest to go cleane away out of the bowe, the forehand must haue a bigge brest to beare the great might of the bowe. The shaft must be made rounde, nothing flat, without gall or wemme, for this purpose. For because roundnesse (whether you take example in heauen or in earth) is fittest shape and forme both for fast mouing, and also for sone percing of any thing. And therefore Aristotle sayth, that nature hath made the rayne to be rounde, because it shoulde the easelyer enter through the ayre.

The nocke of the shaft is diuersely made, for some be great and full, some hansome and litle, some wyde, some narrowe, some deepe, some shallowe, some round, some long, some with one nocke, some with double nocke, whereof euery one hath his proper tye. The great and full nocke, may be well felt, and many wayes they saue a shaft from breaking. The hansome and little nocke will goe cleane awaye from the hande, the wyde nocke is naught, both for breaking of the shafte, and also for sodaine slipping out of the string, when the narrowe nocke doth auoyde both those harmes. The deepe and long nocke is good in warre for sure keeping in of the string. The shalowe, and round nocke is best for our purpose in pricking for cleane deliuerance of a shoote. And double nocking is vsed for double suertye of the shafte. And thus farre as concerning a hoole steele.

ſtele. Peecing of a ſhaft with Brasell and Hollie, or other heauye woodes, is to make the ende compaſſe heauye with the feathers in flying, for the ſtedfaster shooting. For if the ende were plumpe heauye with leade, and the wood next it light, the head ende would euer be downewards, and neuer flye streight. Two pointes in peecing be enough, least the moyſtnes of the earth enter too much into the peecing, and so leuse the glue. Therefore many pointes be more pleasaunt to the eye, than profitable for the vse. Some vse to peece theyr shaftes in the nocke with Brasell or Hollye, to counterwey, with the heade, and I haue seene some for the same purpose, bore an hole a litle beneath the nocke, and put leade in it. But yet none of these wayes be any thing needefull at all, for the nature of a feather in flying, if a man marke it well, is able to beare vp a wonderfull weight: and I thincke such peecing came vp first, thus: when a good Archer hath broken a good shaft, in the fethers, and for the fantasie he hath had to it, he is loth to leese it, and therefore doth he peece it. And then by and by other either because it is gaye, or else because they will haue a shaft like a good Archer, cutteth theyr whole shaftes, and peeceth them againe: A thing by my iudgement, more costly than needefull. And thus haue you heard what woode, what fashion, what nocking, what peecing a stele must haue: Now followeth the feathering.

PHI. I would neuer haue thought you could haue sayde halfe so much of a stele, and I thincke as concerning the little feather and the playne heade, there is but little to say.

TOX. Little, yes truly: for there is no one thing in all shoting, so much to be loked on as the feather. For first, a question may be asked: whether any other thing beside a feather, be fit for a shaft or no: if a feather only be fit, whether a goose feather only or no: if a goose feather be best, then whether there be any difference, as concerning the feather of an olde goose, and a yong goose: a gander, or a goose: a fenny goose, or an vplandish goose. Againe, which is best feather in any goose, the right wing, or the left wing, the pinion fether, or any other feather: a white, blacke, or grey fether: Thirdly, in setting on your

feather,

feather whether it is pared or drawen with a thicke ribbe, or a thinne rybbe (the rybbe is the hard quill which deuideth the feather) a long feather better or a short, set on neere the nocke, or farre from the nocke, set on streight, or somewhat bowing: and whether one or two feathers runne on the bowe. Fourthlye in couling or sheering, whether high or lowe, whether somewhat swyne backed (I must vse shooters words) or sadle backed, whether round or square shorne: And whether a shaft at any time ought to be plucked, and how to be plucked.

PHI. Surely Toxophile, I thincke many fletchers (although dayly they haue these things in vre) if they were asked sodenly, what they could say of a feather, they could not say so much. But I pray you let me heare you more at large, expresse those things in a feather, the which you packed vp in so narrow a roume. And first, whether any other thing may be vsed for a feather or not. TOX. That was the first point in deede, and because there foloweth many after, I will hye apace ouer them, as one that had many a myle to ryde.

Shaftes to haue had alwayes feathers, Plinius in Latine, and Iulius Pollux in Greke, do plainly shewe, yet only the Lycians I reade in Herodotus to haue vsed shaftes without feathers. Onely a feather is fit for a shaft for two causes, first, because it is leath weake to geue place to the bowe, then, because it is of that nature, that it will start vp after the bowe. So, plate, woode or horne can not serue, because they will not geue place. Againe, clothe, paper or parchment can not serue, because they will not ryse after the bowe, therefore a feather is only meete, because it only will do both. Now to loke on the feathers of all maner of byrdes, you shall see some so lowe weeke and short, some so course, store and hard, and the ribbe so brickle, thinne and narrowe, that it can neither be drawen, pared, nor yet well set on, that except it be a swanne for a dead shafte (as I knowe some good archers haue vsed) or a ducke for a flight which lastes but one shoote, there is no feather but only of a goose that hath all commodities in it. And truly at a short butte, which some man doth vse, the Peacocke feather doth seldome kepe vp the shaft eyther right or leuell, it is so rough and

Plin. 16. 36.
Iu. Pol. 1. 10.
Hero.
Polim.

and beauye, so that many men which haue taken them vp for gaynesse, hath layde them downe againe for profite, thus for our purpose, the Goose is best feather, for the best shooter.

PHI. No, that is not so, for the best shooter that euer was, vsed other feathers. TOX. Yea, are you so cunning in shooting, I pray you who was that. PHI. Hercules, which had his shaftes feathered with Egles feathers as Hesiodus doth say. TOX. Well, as for Hercules, seeing neither water nor lande, heauen nor hell, could scarce content him to abide in, it was no marueile though sely poore goose feather coulde not please him to shoote withall, and againe as for Egles they flye so hye, and build so farre off, that they be very hard to come by. Yet welfare the gentle goose which bringeth to a man euen to his doze so many exceding commodities. For the goose is mans comfort in warre, and in peace, sleeping, and waking. What prayse soeuer is geuen to shooting, the goose may challenge the best part in it. How well doth she make a man fare at his table? How easely doth she make a man lye in his bed? How fitte euen as her fethers be only for shooting, so be her quilles fit only for wyting. PHI. In deede Toxophile that is the best prayse you gaue to a goose yet, and surely I would haue sayd you had bene too blame if you had ouer skipte it. TOX. The Romaynes I trowe Philologe not so much because a goose with crying saued theyr Capitolium and head toure with their golden Iupiter as Propertius doth say very pretely in this Verse.

Hesiodus in Scuto. Her.

A Goose.

Anseris & tutum voce fuisse Iouem.

Propertius.

Id est.

Threnes on a night had stolne Iupiter, had a goose not keked.

Liuius. 1. Dec. 5.

Did make a golden goose, and set her in the toppe of the Capitolium, and appointed also the Censores to alow out of the common hutche yearely stipendes for the finding of certayne Geese, the Romaynes did not I say geeue all this honour to a goose for that good deede only, but for other infinit mo which come daily to a man by Geese, and surely if I should declame in the prayse of any maner of best lyuing, I would choose a goose.

goose. But the goose hath made vs slee too farre from our matter. Now sir ye haue heard how a fether must be had, and that a goose fether only. It followeth of a yong goose and an olde, and the residue belonging to a feather: which thing I will shortly course ouer, whereof, when you knowe the properties, you may fitte your shaftes according to your shooting, which rule you must obserue in all other things to, because no one fashion or quantitie can be fit for euery man, no more then a shooe or a cote can be. The olde goose feather is stiffe and strong, good for a wynde, and fittest for a dead shaft: the yong goose feather is weake and fyne, best for a swifte shafte, and it must be couled at the first sheering, somewhat hye, for with shooting it will sattle and saule very much. The same thing, (although not so much) is to be considered in a goose and a gander. A kenny goose, euen as her flesh is blacker, slower, vnholsomer, so is her fether for the same cause courser, slower, and rougher, and therefore I haue heard very good fletchers say, that the second fether in some place is better then the pinion in other some. Betwixt the wings is litle difference, but that you must haue diuers shaftes of one slight, fethered with diuers wings, for diuers windes: for if the wind and the fether go both one way, the shafte will be carped too much. The pinion feathers as it hath the first place in the wing, so it hath the first place in good feathering. You may know it afore it be pared, by a bought which is in it, and againe when it is colde, by the thinnesse aboue, and the thicknesse at the grounde, and also by the stiffnes and finesse which will carry a shaft better, faster, and further, euen as a fine sayle cloth doth a shippe.

The coloure of the feather is least to be regarded, yet somewhat to be loked on: for a good white you haue sometime an ill greye. Yet surely it standeth with good reason to haue the cocke feather blacke or grey, as it were to giue a man warning to nocke right. The cocke fether is called that which standeth aboue in right nocking, which if you do not obserue, the other fethers must needes runne on the bow, & so marre your shote. And thus farre of the goodnesse & choyse of your feather: now followeth the setting on. Wherein you must looke that your

feathers

fethers be not drawen for hastines, but pared euen and streight with diligence. The fletcher draweth a feather when it hath but one swappe at it with his knife, and then playneth it a litle, with rubbing it ouer his knife. He pareth it when he taketh leysure and heede to make euery part of the ribbe apt to stand streight, and euen on vpon the stele. This thing if a man take not heede on, he may chaunce haue cause to say so of his fletcher, as in dressing of meate is commonly sayd of Cookes: and that is, that God sendeth vs good feathers, but the deuill naughtie Fletchers. If any fletchers heard me say thus, they would not be angry with me, except they were ill fletchers: and yet by reason, those fletchers too, ought rather to amende themselues for doing ill, then be angry with me for saying truth. The ribbe in a stiffe feather may be thinner, for so it will stande cleaner on: but in a weake feather you must leaue a thicker ribbe, or elle if the ribbe which is the foundation and grounde, wherein nature hath set euery cleft of the feather, be taken too neere the feather, it must needes follow, that the feather shall faule, and droupe downe, euen as any herbe doth which hath his roote too neere taken on with a spade. The length and shortnesse of the feather, serueth for diuers shaftes, as a long feather for a long heauy, or big shafte, the short fether for the contrarie. Againe, the short may stand farther, the long neerer the nocke. Your feather must stand almost streight on, but yet after that sort, that it may turne round in flying.

And heere I consider the wonderfull nature of shooting, which standeth altogether by that fashion, which is most apt for quicke mouing, and that is by roundnesse. For first the bow must be gathered rounde, in drawing it must come rounde compasse, the string must be rounde, the stele round, the best nocke rounde, the feather shorne somewhat rounde, the shafte in flying, must turne rounde, and if it flye far, it flyeth a rounde compasse. For eyther aboue or beneth a round compasse, hindereth the flying. Moreouer, both the fletcher in making your shafte, and you in nocking your shafte, must take heede that two fethers equally runne on the bow. For if one fether runne alone on the bowe, it shall quickely be worne, and shall not be able

able to match with the other fethers, and againe at the lowle, if the shaft be light, it will start, if it be heuye, it will hoble. And thus as concetning setting on of your fether. Nowe of couling.

To there a shaft high or lowe, must be as the shaft is, heauye or light, great or litle, long or short the swyne backed fashion, maketh the shaft deader, for it gathereth more ayre than saddle backed, and therefore the saddle backe is surer for daunger of weather, and fitter for smothe flying. Againe to there a shaft round, as they were wont sometime to do, or after the tryangle fashion, which is much used now a dayes, both be good. For roundnesse is apt for flying of his owne nature, and all maner of triangle fashion, (the sharpe point going before) is also naturally apt for quicke entring, and therefore sayth Cicero, that Cranes taught by nature, obserue in flying a triangle fashion alwayes, because it is so apt to perce and go thorough the ayre withall. Last of all, plucking of fethers is nought, for there is no suretye in it, therefore let euery Archer haue such shaftes, that he may both knowe them and trust them at euery chaunge of weather. Yet if they must nedes be plucked, plucke them as litle as can be, for so shall they be the lesse vnconstant. And thus I haue knit vp in as short a roume as I could, the best fethers fethering and couling of a shafte. *De nat. deor.*

PHI. I thincke surely you haue so taken vp the matter with you, that you haue left nothing behinde you. Now you haue brought a shaft to the head, which if it were on, we had done as concerning all instruments belonging to shooting.

TOX. Necessitye the inuenter of all goodnesse (as all authors in a maner do say) amonges all other things inuented a shaft head, first to saue the ende from breaking, then it made it sharpe to sticke better, after it made it of strong matter, to last better: Last of all, experience and wisedome of men hath brought it to such a perfitnesse, that there is no one thing so profitable, belonging to artillarye, either to strike a mans enemye sorer in warre, or to shote nerer the marke at home, then is a fitte head for both purposes. For if a shaft lacke a head, it is worth nothing for neyther vse.

Therefore seeing heads be so necessarye, they must of necessitye be well loked vpon. Heads for warre, of long time hath bene made, not only of diuers matters, but also of diuers fashions. The Troyans had heads of yron, as this Verse spoken of Pandarus, sheweth:

Iliados.4. Vp to the pappe his string did he pull, his shaft to the hard yron.

The Grecians had heads of brasse, as Vlysses shaftes were headed, when he slewe Antinous, and the other wowers of Penelope.

Odysse.21. Quite through a doze, slewe a shaft with a brasse head.

It is playne in Homer where Menelaus was wounded of *Iliados.4.* Pandarus shafts, that the heads were not glewed on, but tyed on with a string, as the Commentaryes in Greke plainly tell. And therefore shooters at that time vsed to cary theyr shaftes without heads, vntill they occupyed them, and then set on an head, as it appeareth in Homer the xxi. Booke Odyssei, where Penelope brought Vlysses bow downe amonges the gentlemen which came on wowing to her, that he which was able to bende it and drawe it, might enioy her: and after her folowed *Odysse.21.* a mayde sayth Homer, carying a bagge full of heads, both of yron and brasse.

The men of Scythia vsed heads of brasse. The men of Inde *Hero. Clio Polym.* vsed heads of yron. The Ethiopians vsed heads of hard sharp stone, as both Herodotus and Pollux doth tell. The Germaines, as Cornelius Tacitus doth say, had their shaftes headed with bone, and many countryes both of olde time and nowe, vse heads of horne, but of all other, yron and steele must *Iu.Pol.i.10* needes be the fittest for heads. Iulius Pollux calleth otherwyse than we do, where the fethers be the head, and that which we call the head, he calleth the point.

Fashion of heads is diuers and that of olde time: two maner of arrowes heades sayeth Pollux, was vsed in old time. The one, he calleth ὀξυτόμους describing it thus, hauing two pointes or barbes, loking backeward to the stele and the fethers,

thers, which surely we call in English a hyde arrowe head, or a swalow tayle. The other he calleth γλωχὶς, hauing two pointes stretching forwarde, and this Englishmen do call a forke head: both these two kindes of heads were vsed in Homers dayes, for Teucer vsed forked heads, saying thus to Agamemnon.

Eight good shafts haue I shot sith I came, ech one wt a forc head. *Iliad. 8.*

Pandarus heads and Vlysses heads were hyde arrowe heads, as a man may learne in Homer that would be curious in knowing that matter. Hercules vsed forked heads, but yet they had three pointes or forkes, when other mens had but two. The Parthians at that great battaile where they slue riche Crassus and his sonne, vsed hyde Arrowe heads, which stacke so sore, that the Romaynes could not pull them out againe. Commodus the Emperour vsed forked heads, whose fashion, Herodian doth liuely and naturally describe, saying, that they were like the shape of a new Moone, wherewith he would smite the head of a bird and neuer misse, other fashion of heads haue not I redde on. Our English heads be better in warre, then eyther forked heads, or hyde arrow heads. For first the end being lighter, they flee a great deale the faster, and by the same reason geueth a farre sorer stripe. Yea and I suppose if the same litle barbes which they haue, were clene put away, they should be farre better. For this euery man doth graunt, that a shaft as long as it flyeth, turnes, and when it leaueth turning, it leaueth going any farther. And euery thing that enters by a turning & boring fashion, the more flatter it is, the worse it enters, as a knife, though it be sharpe, yet because of the edges, will not bore so well as a bodkin, for euery rounde thing enters best, and therefore nature, sayth Aristotle, made the raine drops round for quicke perting the ayre. Thus, eyther shaftes turne not in flying, or elle our flat arrowe heads stop the shaft in entring. PHI. But yet Toxophile to hold your communication a litle, I suppose the flat head is better, both because it maketh a greater hole, and also because it stikes faster in. TOX. These twa reasons, as they be both true, so

Plutarchus in Crasso.

Herodia.

they be both nought. For first the lesse hole, if it be deepe, is the worse to heale againe: when a man shoteth at his enemy, he desyreth rather that it shoulde enter farre, then sticke fast. For what remedy is it I pray you for him that is smitten with a deepe wounde to pull out the shaft quickely, except it be to hast his death spedely: thus heads which make a little hole and deepe, be better in warre, than those which make a great hole and sticke fast in. Iulius Pollux maketh mention of certaine kindes of heads for warre which beare fyre in them, and scripture also speaketh somewhat of the same. Herodotus both tell a wonderfull pollicy to be done by Xerxes, what time he besieged the great Tower in Athens: He made his Archers binde theyr shaft heads about with towe, and than set it on fyre and shoote them, which thing done by many Archers, set all the places on fyre, which were of matter to burne: and besydes that dased the men within, so that they knewe not whyther to turne them. But to make an ende of all heads for warre, I would wysh that the head makers of England should make theie sheafe arrow heads more harder pointed then they be: for I my selfe haue seene of late such heads set vpon sheafe Arrowes, as the officers if they had seene them would not haue bene content withall.

Pollux. 7. *Psalm. 7.* *Herodo.* *Vran.*

Now as concerning heads for pricking, which is our purpose, there be diuers kindes, some be blont heads, some sharpe, some both blunte and sharpe. The blunte heads men vse because they perceyue them to be good, to keepe a length withall, they kepe a good length, because a man pulleth them no further at one time than at another. For in feeling the plompe ende alwayes equally he may lowse them. Yet in a wynde, and against the wynde the weather hath so much power on the blode ende, that no man can keepe no sure length, with such a head. Therefore a blunt head in a caulme or downe a wind is very good, otherwise none worse. Sharp heads at ꝑ end without any shoulders (I call ꝑ the shoulder in a head which a mans finger shal feele afore it come to the point) will perche quickly through a winde, but yet it hath two discommodities, the one, that it will keepe no length, it kepeth no length, because no

man

man can pull it certainly as farre one time as at an other: it is not drawen certainly so far one time as at an other, because it lacketh shouldring, wherewith as with a sure token a man might be warned when to louse, and also because men are afrayd of the sharp point for setting it in the bowe. The second incommodity is when it is lighted on the ground, the small point shall not euery time be in ieoperdie of hurting, which thing of all other will soonest make the shaft lese the length. Now when blont heads be good to kepe a length withall, yet nought for a wynd, sharp heads good to perche the weather withall, yet nought for a length, certayne head makers dwelling in London, percepuing the commoditie of both kinde of heads ioyned with a discommoditye, inuented new files and other instruments wherewith they brought heads for pricking to such a perfitnesse, that all the commodities of the two other heads should be put in one head without any discommodity at all. They made a certayne kind of heads which men call hye rigged, creased, or shouldred heads, or siluer spone heads, for a certayne likenesse that such heads haue with the knob ende of some siluer spones. These heads be good both to keepe a length withall, and also to perche a wynd withall. To keepe a length withall because a man may certainly pull it to the shouldring euery shoote and no farther, to perche a wynd withall because the point from the shoulder forward, breaketh the weather as all other sharp things do. So the blont shoulder serueth for a sure length keping, the point also is euer fit, for a rough and great weather percing. And thus much as shortly as I could as concerning heads both for warre and peace.

PHI. But is there no cunning as concerning setting on of the head.

TOX. Well remembred. But that poynt belongeth to fletchers, yet you may desire him to set your head full on, and close on. Full on is when the woode is bet hard vp to the ende or stopping of the head, close on, is when there is left woode on euery side the shaft, enough to fill the head withall, or when it is neyther too litle nor yet too great. If there be any fault in any of these points, the head when it lighteth on an hard stone

or ground will be in ieoperdy, eyther of breaking, or else otherwise hurting. Stopping of heads eyther with leade, or any thing elſe, ſhall not neede now, becauſe euery ſiluer ſpone, or ſhouldred head is ſtopped of it ſelfe. Short heads be better than long: For firſt the long head is worſe for the maker to file ſtraight compaſſe euery way: againe, it is worſe for the fletcher to ſet ſtraight on: thirdly, it is alwayes in more ieoperdye of breaking, when it is on. And now I trowe Philologe, we haue done as concerning all Inſtruments belonging to ſhoting, which euery ſeuerall archer ought to prouide for himſelfe. And there remayneth two things behinde, which be generall or common to euery man, the Wether, and the Marke, but becauſe they be ſo knit with ſhoting ſtreight, or keping of a length, I will referre them to that place, and now we will come (God willing) to handle our inſtruments, the thing that euery man deſyreth to do well. PHI. If you teach me ſo well to handle the inſtruments as you haue deſcribed them, I ſuppoſe I ſhall be an Archer good enough. TOX. To learne any thing (as you knowe better than I Philologe) and ſpecially to do a thing with a mans hands, muſt be done if a man would be excellent in his youth. Yong trees in Gardens, which lacke all ſenſes, and beaſtes without reaſon, when they be yong, may with handling and teaching, be brought to wonderfull things.

And this is not only true in naturall things, but in artificiall things to, as the Potter moſt cunningly doth caſt his pottes when his claye is ſoft and worke able, and ware taketh print when it is warme, and leathie weke, not when claye and ware be hard and olde: and euen ſo, euery man in his youth, both with wit and body is moſt apt and pliable to receyue any cunning that ſhould be taught him.

This communication of teaching youth, maketh me to remember the right worſhipfull and my ſinguler good maiſter, Syr Humfreye Wingfelde, to whome, next God, I ought to referre for his manifold benefites beſtowed on me, the poze talent of learning, which God hath lent me: and for his ſake do I owe my ſeruice to all other of the name and noble houſe

of

of the Wingfeldes, both in word and deede. This worshipfull man hath euer loued and vsed, to haue many children brought vp in learning in his house, amonges whome, I my selfe was one. For whome at terme times he would bring downe from London both bowe and shaftes. And when they should playe he would go with them himselfe into the fielde, and see them shoote, and he that shotte fayrest, should haue the best bowe and shaftes, and he that shotte ill fauouredly, should be mocked of his fellowes, till he shotte better.

Would to God all England had vsed or would vse to laye the foundation, after the example of this worshipfull man in bringing vp children in the Booke and the Bowe: by which two things, the whole common wealth both in peace & warre, is chiefely ruled and defended withall.

But to our purpose, he that must come to this high perfectnes in shoting which we speake of, must needes begin to learne it in his youth, the omitting of which thing in England, both maketh fewer shoters, and also euery man that is a shoter, shote worse than he might, if he were taught.

PHI. Euen as I knowe this is true which you say, euen so Toxophile, you haue quight discouraged me, and drawen my minde cleane from shooting, seeing by this reason no man that hath not vsed it in his youth can be excellent in it. And I suppose the same reason would discourage many other mo, if they heard you talke after this sort. TOX. This thing Philologe, shall discourage no man that is wyse. For I wyll proue that wysedome may worke the same thing in a man, that nature doth in a childe.

A child by three things is brought to excellencye. By Aptnesse, Desyre and Feare: Aptnesse maketh him pliable lyke ware to be formed and fashioned, euen as a man would haue him. Desyre to be as good or better than his felowes: and Feare of them whome he is vnder, will cause him take great labour and paine with diligent heede, in learning any thing, whereof procedeth at the last excellency and perfectnesse.

A man may by wysedome in learning of any thing, and specially to shoote, haue three like commodityes also, where-

by he may, as it were become yong againe, and so attayne to excellency. For as a child is apt by naturall youth, so a man by vsing at the first weake bowes, farre vnderneth his strength, shalbe as pliable and ready to be taught fayre shooting, as any childe: and dayly vse of the same, shall both keepe him in fayre shooting, and also at the last bring him to strong shooting.

And in stede of the feruent desyre, which prouoketh a child to be better than his felowe, let a man be as much stirred vp with shamefastnes to be worse than all other. And the same place that feare hath in a child, to compell him to take paine, the same hath loue of shooting in a man, to cause him forsake no labour, without which no man nor child can be excellent. And thus what soeuer a childe may be taught by Aptnesse, Desyre and Feare, the same thing in shooting, may a man be taught by weake bowes, Shamefastnesse and Loue. And hereby you may see that this is true which Cicero sayth, that a man by vse, may be brought to a newe nature. And this I dare be bould to say, that any man which will wisely begin, and constantly perseuer in his trade of learning to shoote, shall attayne to perfectnesse therein.

PHI. This communication Toxophile, doth please me very well, and now I perceiue that most generally & chickely youth must be taught to shoote, and secondarily no man is debarred therefrom, except it be more through his owne negligence for because he will not learne, than any disabilitye, because he can not learne. Therefore seeing I will be glad to follow your counsell in chosing my bowe and other instruments, and also am ashamed that I can shoote no better than I can, moreouer hauing such a loue toward shooting by your good reasons to day, that I will forsake no labour in the exercise of the same, I beseche you imagine that we had both bowe and shaftes here, and teach me how I should handle them, and one thing I desyre you, make me as fayre an Archer as you can.

For this I am sure in learning all other matters, nothing is brought to the most profitable vse, which is not handled after the most cumly fashion. As maisters of fence haue no stroke

fit eyther to hit an other, or else to defend himselfe, which is not ioyned with a wonderfull cumlinesse. A Cooke cannot choppe his herbes neyther quickely nor hansomly, except he keepe such a measure with his chopping knyues, as would delight a man both to see him and heare him.

Euery handye crafte man that worke best for his owne profite, worke most semely to other mens sight. Againe, in building a house, in making a shippe, euery part the more hansomlye they be ioyned for profite and last, the more cumly they be fashioned to euery mans sight and eye. Nature it selfe taught men to ioyne alwayes welfauouredues with profitablenes. As in man, that ioynt or peece which is by any chaunce depriued of his cumlinesse, the same is also debarred of his vse and profitablenesse.

And he that is gogle eyd, and lokes a squint, hath both his countenaunce clene marred, and his sight sore blemished, and so in all other members like. Moreouer, what time of the yere bringeth most profite with it for mans vse, the same also couereth and decketh both earth and trees with most cumlinesse for mans pleasure. And that time which taketh away the pleasure of the ground, caryeth with him also the profite of the grounde, as euery man by experience knoweth in harde and rough winters. Some things there be which hath no other ende, but only cumlynesse, as Paynting, and Daunsing. And vertue it selfe is nothing else but cumlynesse, as all Philosophers do agree in opinion, therefore seeing that which is best done in any matters, is alwayes most cumly done, as both Plato and Cicero in many places do proue, dayly experience doth teach in other things, I pray you as I said before teach me to shoote as fayre, welfauouredly as you can ymagen.

TOX. Truly Philologe as you proue very well in other matters, the best shoting, is alwayes the most cumlye shoting, but this you knowe as well as I that Crassus sheweth in Cicero, that as cumlinesse is the chiefe point, and most to be sought for in all things, so cumlynesse only, can neuer be taught by any Arte or crafte. But may be perceyued well when it is done, not described well how it should be done.

Yet

Yet neuertheleſſe to come to it there may be many wayes which wiſe men hath allayed in other matters, as if a man woulde folowe in learning to ſhoote fayre, the noble Paynter Zeuxes in paynting Helena, which to make his Image bewtifull, did chooſe out fiue of the fayreſt maydes in all the countrye about, and in beholding them conceyued and drue out ſuch an Image, that it farre exceded all other, becauſe the cumlynelle of them all was brought into one moſt perfit cumlineſſe: So likewyſe in ſhooting, if a man would ſet before his eyes fiue or ſixe of the faireſt Archers that euer he ſawe ſhoote, and of one learne to ſtand, of another to drawe, of an other to lowſe, and ſo take of euery man, what euery man could do beſt, I dare ſay he ſhould come to ſuch a cumlyneſſe as neuer man came to yet.

PHI. This is very well truly, but I pray you teache me ſomewhat of ſhooting fayre your ſelfe. TOX. I can teache you to ſhoote fayre, euen as Socrates taught a man once to knowe God, for when he aſked him what was God: nay ſayth he I can tell you better what God is not, as God is not ill, God is vnſpeakeable, vnſearcheable, and ſo forth: Euen likewiſe can I ſay of fayre ſhooting, it hath not this diſcommoditye with it, nor that diſcommoditie, and at laſt a man may ſo ſhift all the diſcommodities from ſhooting, that there ſhall be left nothing behinde but fayre ſhooting. And to do this the better, you muſt remember how that I tould you when I deſcribed generally the whole nature of ſhoting that fayre ſhoting came of theſe things, of ſtanding, nocking, drawing, houlding, and lowſing, the which I will go ouer as ſhortly as I can, deſcribing the diſcommodities that men commonly vſe in all partes of their bodyes, that you if you fault in any ſuch, may knowe it, and ſo go about to amende it. Faultes in Archers do exceede the number of Archers, which come with vſe of ſhoting without teaching. Vſe and cuſtome ſeperated from knowledge and learning, doth not only hurt ſhoting, but the moſt weightye things in the worlde beſyde: And therefore I marueile much at thoſe people which be the maintayners of vſes without knowledge, hauing no other word in theyr mouth

mouth but this, vse, vse, custome, custome. Such men more wilfull than wyse, besyde other discommodityes, take all place and occasion from all amendement. And this I speake generally of vse and custome.

Which thing if a learned man had it in hand that would applye it to any one matter, he might handle it wonderfully.

But as for shooting, vse is the only cause of all faultes in it and therefore children more easely and soner may be taught to shoote excellently then men, because children may be taught to shoote well at the first, men haue more paine to vnlearne their ill vses, than they haue labour afterward to come to good shooting.

All the discommodityes which ill custome hath graffed in Archers, can neyther be quickly pulled out, nor yet sone reckened of me, there be so many. Some shooteth his head forward as though he would byte the marke: an other stareth with his eyes, as though they should flye out: An other winketh with one eye, and loketh with the other: Some make a face with wrything theyr mouth and countenaunce so, as though they were doing you wot what: An other bleareth out his tongue: An other byteth his lippes: An other holdeth his necke awry. In drawing some fet such a compasse, as though they would turne about, and bleare all the field: Other heaue theyr hand now vp now downe, that a man can not decerne whereat they would shoote, an other waggeth the vpper ende of his bowe one way, the neyther ende an other way. An other will stand poynting his shaft at the marke a good while, and by and by he will geue him a whippe, and away or a man wit. An other maketh such a wrestling with his gere, as though he were able to shote no more as long as he liued. An other draweth softly to the middes, and by and by it is gone, you can not knowe howe.

An other draweth his shaft lowe at the breast, as though he would shote at a rouing marke, and by and by he liketh his arme vp pricke heyght. An other maketh a wynching with his backe, as though a man pinched him behinde. An other coureth downe, and layeth out his buttockes, as though he

shoulde shoote at crowes. An other setteth forwarde his left legge, and draweth backe with head and shoulders, as though he pulled at a rope, or else were afrayde of the marke. An other draweth his shafte well, vntill within two fingers of the head, and then he stayeth a litle, to loke at his marke, and that done, pulleth it vp to the head and lowseth: which way although some excellent shooters do vse, yet surely it is a fault, and good mens faultes are not to be folowed.

Some drawe too farre, some too short, some too slowly, some too quickly, some holde ouer long, some let go ouer sone. Some set their shafte on the grounde, and fetcheth him vpward. An other pointeth vp toward the skye, and so bringeth him downewards.

Once I sawe a man which vsed a Bracer on his cheke, or else he had scratched all the skinne off the one side of his face, with his drawing hande. An other I sawe, whiche at euerye shoote, after the loose, lifted vp his right legge so farre, that he was euer in ieoperdye of fauling.

Some stampe forward, and some leape backward. All these faultes be eyther in the drawing, or at the loose: with manye other mo which you may easely perceyue, and so go about to auoyde them.

Now afterward when the shafte is gone, men haue manye faultes, which euill custome hath brought them to, and specially in crying after the shafte, and speaking wordes scarce honest for such an honest pastime.

Such wordes be very tokens of an ill minde, and manifest signes of a man that is subiecte to immesurable affections. Good mens eares do abhorre them, and an honest man therefore will auoyde them. And besydes those which must needes haue theyr tongue thus walking, other men vse other faultes, as some will take their bowe, and wythe and wrinche it, to pull in his shafte, when it flyeth wyde, as if he drawe a cart. Some will geue two or three strides forward, daunsing and hopping after his shafte, as long as it flyeth, as though he were a madde man. Some which feare to be too farre gone, runne backward as it were to pull his shafte backe.

Another

Another runneth forward, when he feareth to be shot, hearing after his arrowes, as though he would help his shaft to flye. An other writhes or runneth aside, to pull in his shaft straight. One lifteth vp his heele, and so holdeth his foote still, as long as his shaft flyeth. An other casteth his arme backeward after the bowe. And an other swyngs his bowe about him, as it were a man with a staffe to make roume in a game place. And many other faults there be, which now come to my remembraunce. Thus as you haue heard, many Archers with marring their face and countenaunce, with other parts of their bodye, as it were men that should daunce antiques, be farre from the comely poynt in shooting, which he that would be excellent, must looke for.

Of these faultes I haue very many my selfe, but I talke not of my shooting, but of the generall nature of shooting. Now ymagen an Archer that is cleane without all these faultes, & I am sure every man would be delited to see him shote.

And although such a perfite cumlynesse can not be expressed with any precept of teaching, as Cicero and other learned men do say, yet I will speake (according to my litle knowledge) that thing in it, which if you folowe, although you shall not be without fault, yet your fault shall neyther quickly be perceyued, nor yet greatly rebuked of them that stand by. Standing, nocking, drawing, holding, lowsing, done as they should be done, make fayre shooting.

Standing.

The first point is when a man should shoote, to take such footing and standing as shall be both cumly to the eye, and profitable to his vse, setting his countenaunce and all the other partes of his body after such a behauiour and poynt, that both all his strength may be employed to his owne most aduantage, and his shoote made and handled to other mens pleasure and delyte. A man must not go too hastely to it, for that is rashnesse, nor yet make too much to do about it, for that is curiositye, the one foote must not stand too farre from the other, least he stoupe too much which is vnsemely, nor yet too neere together, least he stand too streyght vp, for so a man shall neyther vse his strength well, nor yet stand stedfastly.

The

The meane betwixt both must be kept, a thing more pleasant to behould when it is done, than easye to be taught how it should be done.

Nocking. To nocke well is the easiest point of all, and therein is no cunning, but only diligent heede geuing, to set his shafte neyther too hye, nor too lowe, but euen streight ouerwhert his bowe. Unconstant nocking maketh a man leese his lengthe. And besydes that, if the shaft hand be hye, and the bowe hand lowe, or contrarye, both the bowe is in ieoperdye of breaking, and the shaft, if it be litle, will start: if it be great it will hobble. Nocke the cocke feather vpwarde alwayes as I tolde you when I described the feather. And be sure alwayes that your string slip not out of the nocke, for then all is in ieoperdye of breaking.

Drawing. Drawing well is the best part of shooting. Men in olde time vsed no other maner of drawing than we do. They vsed to drawe lowe at the brest, to the right pappe and no further, and this to be true is plaine in Homer, where he describeth Pandarus shooting.

Iliad.4. Up to the pap his string did he pull, his shaft to the hard head.

The noble women of Scythia vsed the same fashion of shooting lowe at the brest, and because their left pappe hindered their shooting at the lowse they cut it off whē they were yong, and therefore they be called in lacking their pap Amazones. Now a dayes contrary wyse we drawe to the right eare, and not to the pappe. Whether the olde waye in drawing lowe to the pappe, or the new way to drawe aloft to the eare be better, an excellent wryter in Greke called Procopius, doth saye his minde, shewing that the olde fashion in drawing to the pappe, was nought of no pithe, and therefore sayth Procopius: is Artillerye displayed in Homer whiche calleth it ἀτίθασον. I. Weake and able to do no good. Drawing to the eare hee prayseth greatly, whereby men shoote both stronger and longer: drawing therefore to the eare, is better than to drawe at the brest. And one thing commeth into my remembraunce now Philologe, when I speake of drawing, that I neuer

Procopius Hist. Pers.

redde of

redde of other kinde of shooting, than drawing with a mans hand eyther to the breste or eare: This thing haue I sought for in Homer, Herodotus, and Plutarch, and therefore I marueile how Crosbowes came first vp, of the which I am sure a man shall finde litle mention made on any good Authour. Leo the Emperour would haue his souldiours drawe quickly in warre, for that maketh a shaft flye apace. In shooting at the prickes, hasty and quicke drawing is neyther sure, nor yet comlye. Therefore to drawe easely and vniformely, that is for to say, not wagging our hande, now vpwarde, now downeward, but alwayes after one fashion, vntill you come to the rigge or shouldring of the head, is best both for profite and seemelinesse. Holding must not be long, for it both putteth a bowe in ieoperdye, and also marreth a mans shoote, it must be so litle that it may be perceyued better in a mans minde when it is done, than seene with a mans eyes when it is in doing. Lowsing must be much like. So quicke and hard, that it be without all girdes, so soft and gentle, that the shaft flye not as it were sent out of a bowecase. The meane betwixt both, which is perfite lowsing, is not so hard to be folowed in shooting, as it is to be described in teaching. For cleane lowsing you must take heede of hitting any thing about you. And for the same purpose, Leo the Emperour woulde haue all Archers in warre to haue both theyr heades pouled, and theyr beardes shauen, least the hayre of theyr heads should stoppe the sight of the eye, the hayre of theyr beards hinder the course of the string. And these preceptes I am sure Philologe if you folowe in standing, nocking, drawing, holding, and lowsing, shall bring you at the last to excellent fayre shooting.

Crosbowes

Holding.

Lowsing.

PHI. All these thynges Toxophile although I both nowe perceyue them thorowlye, and also wyll remember them diligentlye: yet to morowe, or some other day when you haue leasure, we wyll goe to the prickes, and put them by lytle and lytle in experience. For teaching not folowed, doeth euen as muche good as Bookes neuer loked vpon. But nowe seeing you haue taught mee to shoote fayre, I pray you tell mee somewhat howe I shoulde shoote neare, least that prouerbe

might

night be sayde iustlye of me sometime. He shootes like a Gentleman sayre and farre off. TOX. He that can shoote sayre, lacketh nothing but shooting streight, and keeping of a length, whereof commeth hitting of the marke, the ende both of shooting and also of this our communication. The handling of the wether and the marke, because they belong to shooting streight, and keping of a length, I will ioyne them together, shewing what things belong to keeping of a length, and what to shooting streight.

¶ Wynde & wether.

The greatest enemy of shooting is the Wynde and the Wether, whereby true keping a length is chiefely hindered. If this thing were not, men by teaching might be brought to wonderfull neere shooting. It is no marueile if the litle poore shaft being sent alone, so high in the ayre, into a great rage of weather, one winde tolling it that way, another this way, it is no marueile I say though it leese the length, and misse that place where the shooter had thought to haue found it. Greater matters than shooting are vnder the rule and will of the weather, as in sayling on the sea.

And likewyse as in sayling, the chiefe point of a good Maister, is to knowe the tokens of chaunge of wether, the course of the wyndes, that thereby he may the better come to the Hauen: euen so the best propertye of a good shooter, is to knowe the nature of the windes, with him and against him, and thereby he may the nerer shoote at his marke. Wyse maysters when they cannot winne the best Hauen, they are glad of the next: Good shooters also, that cannot when they would hit the marke, will labour to come as nigh as they can. All things in this worlde be vnperfite and vnconstant, therefore let euery man acknowledge his owne weakenesse, in all matters great and small, weightye and merye, and glorifye him, in whome only perfiteneſſe is. But now sir, he that will at all aduentures vse the Seas, knowing no more what is to be done in a tempest than in a caulme, shall soone become a marchaunt of Eele skinnes: So that shooter which putteth no difference, but shooteth in all alike, in rough wether and sayre, shall alwayes put his winnings in his eyes.

Litle

Litle boates and thinne boordes, cannot endure the rage of a tempest. Weake bowes, and light shaftes cannot stande in a rough winde. And likewise as a blind man which should go to a place where he had neuer beene afore, that hath but one straight way to it, and of eyther syde hooles and pittes to faule into, now fauleth into this hoole and then into that hoole, and neuer commeth to his iourney ende, but wandereth alwayes heare and there, further and further off: So that Archer which ignorantly shooteth, considering neyther fayre nor foule, standing nor nocking, feather nor head, drawing nor lowsing, nor any compasse, shall alwayes shoote shorte and gone, wyde and farre off, and neuer come neare, except perchaunce he stumble sometime on the marke. For ignorance is nothing elle but meere blindnesse.

A maister of a shippe first learneth to knowe the cunning of a tempest, the nature of it, and how to behaue himselfe in it, eyther with chaunging his course, or pulling downe his hye toppes and brode sayles, being glad to eschue as much of the weather as he can: Euen so a good Archer will first with diligent vse and marking the weather, learne to know the nature of the winde, and with wisedome, will measure in his minde, how much it will alter his shoote, eyther in length keping, or elle in streight shooting, and so with chaunging his standing, or taking an other shaft, the which he knoweth perfitely to be fitter for his purpose, eyther because it is lower feathered, or elle because it is of a better wyng, will so handle with discretion his shoote, that he shall seeme rather to haue the weather vnder his rule, by good heede geuing, than the weather to rule his shaft by any sodaine chaunging.

Therefore in shooting there is as much difference betwixt an Archer that is a good weather man, and an other that knoweth and marketh nothing, as is betwixt a blinde man, and he that can see.

Thus as concerning the weather, a perfite Archer must first learne to knowe the sure flighte of his shaftes, that hee may be bould alwayes to truste them: then must he learne by daily experience all maner of kindes of weather, the tokens of

it, when it will come, the nature of it when it is come, the diuersity and altering of it, when it chaungeth, the decrease and diminishing of it, whē it ceaseth. Thirdly, these things knowen, and euery shoote diligently marked, then must a man compare alwayes the weather and his footing together, and with discretion measure them so, that whatsoeuer the weather shall take away from his shoote, the same shall iust footing restore againe to his shoote. This thing well knowen, and discretely handled in shooting, bringeth more profit and commendation and prayse to an Archer, then any other thing besides. He that would knowe perfectly the wynde and weather, must put differences betwixt times. For diuersity of time causeth diuersity of weather, as in the whole yeare, Spring time, Sommer, Faule of the leafe, and Winter: Likewise in one day, Morning, Noone tyde, After noone, and Euen tyde, both alter the weather, and chaunge a mans bow with the strength of man also. And to know that this is so, is enough for a shooter and artillerie, and not to serche the cause, why it should be so: which belongeth to a learned man and Philosophie.

In considering the time of the yere, a wise Archer will folow a good shipman. In Winter and rough wether, small boates and litle pinkes forsake the seas: And at one time of the yeare, no Gallies come abrode: So likewise weake Archers, vsing small and holowe shaftes, with bowes of litle pithe, must be content to giue place for a time. And this I do not say, eyther to discourage any weake shooter: For likewise, as there is no shippe better than Gallyes be, in a soft and a caulme sea, so no man shooteth cumlier or nerer his marke, then some weake Archers do, in a fayre and cleare day.

Thus euery Archer must know, not only what bowe and shaft is fittest for him to shoote withall, but also what time and season is best for him to shoote in. And surely, in all other maters to, among all degrees of men, there is no man which doth any thing eyther more discretely for his commendation, or yet more profitable for his aduauntage, than he which will knowe perfitely for what matter and for what tyme he is most apt and fitte.

If

If men would go about matters which they should do and be fit for, not such things which wilfully they desyre and yet be vnfit for, verely greater matters in the common wealth than shooting should be in better case than they be.

This ignorancye in men, which knowe not for what time, and to what thing they be fitte, causeth some wyshe to be riche, for whome it were better a great deale to be poore: other to be medling in euery mans matter, for whome it were more honestly to be quiet and still. Some to desire to be in the Court, which be borne and be fitter rather for the Cart. Some to be maisters and rule other, which neuer yet began to rule themselues: some alwayes iangle and taulke, which rather should heare and keepe silence. Some to teach, which rather should learne. Some to be prieستes, which were fitter to be clearkes. And this peruerse iudgement of the world, when men measure themselues amisse, bringeth much misorder and great vnsemelynesse to the whole bodye of the common wealth, as if a man should weare his hoose vpon his head, or a woman go with a swoorde and a buckeler, euery man would take it as a greate vncumlynesse although it be but a tryfle in respect of the other. This peruerse iudgement of men hindereth nothing so much as learning, because commonly those that be vnfittest for learning, be chiefely set to learning.

As if a man now a dayes haue two sonnes, the one, impotent, weake, sickly, lisping, stutting, and stamering, or hauing any mishape in his body: what doth the father of suche one commonlye saye: This boye is fitte for nothing else, but to set to learning, and make a Priest of, as who would saye, the outcastes of the worlde, hauing neyther countenaunce, tongue, nor witte (for of a peruerse bodye commeth commonlye a peruerse minde) be good enoughe to make those men of, which shalbe appointed to preache Gods holy worde, and minister his blessed Sacraments, besides other most weightye matters in the common wealthe put oft times, and worthely to learned mennes discretion and charge: when rather suche an office so highe in dignitye, so godlye in administration, should be committed to no man, which should not haue a coun-

tenaunce full of cumlinesse to allure good men, a body full of manly authoritye to feare ill men, a witte apt for all learning with tongue and voyce, able to perswade all men. And although fewe such men as these can be founde in a common wealthe, yet surely a godly disposed man, will both in his minde thincke fitte, and with all his studye labour to get such men as I speake of or rather better, if better can be gotten for such an hye administration, which is most properly appointed to Gods owne matters and businesses.

This peruerse iudgement of fathers as concerning the fitnesse & vnfitnesse of their children, causeth the common wealth haue many vnfit mynisters: And seeing that mynisters be, as a man woulde saye, instrumentes, wherewith the common wealth doth worke all her matters withall, I marueile how it chaunceth that a poore shoomaker hath so much witte, that he will prepare no instrument for his science neyther knyfe nor aule, nor nothing else which is not very fit for him: The common wealthe can be content to take at a fonde fathers hande, the riffeaffe of the worlde, to make those instrumentes of, wherewithall she should worke the hyest matters vnder heauen. And surely an aule of leade is not so vnprofitable in a shomakers shoppe, as an vnfit minister, made of grose metell, is vnseemely in the common wealthe. Fathers in olde tyme among the noble Persians, might not do with their children as they thought good, but as the iudgement of the common wealthe alwayes thought best. This faulte of fathers bringeth many a blot with it, to the great deformitye of the common wealthe: and here surely I can prayse Gentlewomen, which haue alwayes at hand theyr glasses, to see if any thing be amisse, and so will amende it, yet the common wealthe hauing the glasse of knowledge in euery mans hand, doth see such vncumlines in it: and yet winketh at it. This fault, and many such lyke, might be soone wyped away, if fathers would bestowe theyr children on that thing alwayes, whereunto nature hath ordayned them most apte and fitte. For if youth be grafted streighte, and not awry, the whole common wealth will flourysshe thereafter. When this is done, then must euery

man

man begin to be more ready to amend himſelfe, than to checke an other, meaſuring theyr matters with that wyſe prouerbe of Apollo, Knowe thy ſelfe: that is to ſay, learne to knowe what thou art able, fitte, and apt vnto, and folowe that. This thing ſhould be both cumly to the common wealthe, and moſt profitable for euery one, as doth appeare very well in all wyſe mens deedes, and ſpecially to turne to our communication agayne in ſhooting, where wiſe Archers haue alwayes theyr inſtruments fitte for theyr ſtrength, and wayte euermore ſuch tyme and weather, as is moſt agreeable to theyr gere. Therefore if the weather be too ſore, and vnfitte for your ſhooting, leaue off for that day, and wayte a better ſeaſon. For he is a foole that will not goe, whome neceſſity dryueth.

PHI. This communication of yours pleaſed me ſo well Toxophile, that ſurely I was not haſty to call you, to deſcribe forth the weather, but with all my heart would haue ſuffered you yet to haue ſtand longer in this matter. For theſe things touched of you by chaunce, and by the way, be farre aboue the matter it ſelfe, by whoſe occaſion the other were brought in.

TOX. Weightye matters they be in deede, and fitte both in an other place to be ſpoken: and of an other man then I am, to be handled. And becauſe meane men muſt meddle with meane matters, I wyll goe forward in deſcribing the weather as concerning ſhooting: and as I tould you before, In the whole yere, Spring time, Sommer, Faule of the leafe, and Winter: and in one day, Morning, Noone time, After noone, and Euen tyde, altereth the courſe of the weather, the pyth of the bowe, the ſtrength of the man. And in euery one of theſe tymes the weather altereth, as ſometime windy, ſometime caulme, ſometime cloudye, ſometime cleare, ſometime hote, ſometime could, the wynd ſometime moiſtye and thicke, ſometime dryye and ſmoth. A litle winde in a moiſtye day, ſtoppeth a ſhafte more than a good whiſkyng wynde in a cleare daye. Yea, and I haue ſeene when there hath bene no wynde at all, the ayre ſo miſtye and thicke, that both the markes haue bene wonderfull great. And once, when the plague was in Cambrige, the downe wynd twelue ſcore marke for the ſpace

of three weekes, was xiii. score and an halfe, and into the wind, being not very great, a great deale aboue xiiii. score.

The wind is sometime plaine vp and downe, which is commonly most certaine, and requireth least knowledge, wherein a meane shooter with meane geare, if he can shoote home, may make best shift. A syde wind tryeth an Archer and good gere very much. Sometime it bloweth aloft, sometime hard by the ground: Sometime it bloweth by blastes, and sometime it continueth all in one: Sometime full syde wynd, sometime quarter with him and more, and likewise against him, as a man with casting vp light grasse, or else if he take good heed, shall sensibly learne by experience. To see the wynd with a mans eyes, it is vnpossible, the nature of it is so fine and subtile, yet this experience of the wynd had I once my selfe, and that was in the great snow that fell four yeares ago: I rode in the hye way betwixt Topcliffe vpon Swale, and Borow bridge, the way being somewhat troden afore, by way layying men. The fieldes on both sides were plaine, and lay almost yeard deepe with snowe, the night before had beene a little frosse, so that the snowe was hard and crusted aboue. That morning the Sunne shone bright and cleare, the winde was whistling aloft, and sharp according to the time of the yeare. The snow in the hye way lay lowse and troden with horse feet: so as the wind blew, it tooke the lowse snow with it, and made it so slide vpon the snow in the field which was hard and crusted by reason of the frost ouer night, that thereby I might see very well, the whole nature of the wind as it blew that day. And I had a great delyte and pleasure to marke it, which maketh me now farre better to remember it. Sometime the wynd would be not past two yeards bysad, and so it would cary the snow as far as I could see. An other time the snow would blow ouer halfe the field at once. Sometime the snow would tomble softly, by and by it would flye wonderfull fast. And this I perceiued also that ỹ wind goeth by streames, and not whole together. For I should see one streame within a score on me, and then the space of two score no snow would flyre, but after so much quantity of ground, an other streame

of

of snow at the same very time should be caryed likewise, but not equally. For the one would stand still when the other flewe a pace, and so continue soemtime swiftlyer, sometime slowlyer, sometime broder, sometime narrower, as farre as I coulde see. Nor it flewe not streight, but sometime it crooked this way, sometime that way, and sometime it ran round about in a compasse. And sometime the snowe would be lyft cleane from the ground vp to the ayre, and by and by it would be all clapt to the ground as though there had bene no winde at all, streight way it would ryse and flye againe. And that whiche was the most marueile of all, at one time two dyrtes of snowe flewe, the one, out of the West into the East, the other, out of the North into the East: And I sawe two wyndes by reason of the snowe the one crosse ouer the other, as it had bene two hye wayes. And againe, I should heare the winde blowe in the ayre when nothing was styrred at the grounde. And when all was still where I roade, not very farre from me the snowe should be lifted wonderfully. This experience made me more marueile at the nature of the winde, than it made me cunning in the knowledge of the wynde: but yet thereby I learned perfitely that it is no marueyle at all though men in wynde lease theyr length in shooting, seeing so many wayes the wynde is so variable in blowing.

But seing that a maister of a shyppe, be he neuer so cunning, by the vncertainty of the wynde, leeseth many tymes both life and goodes, surely it is no wonder, though a right good Archer, by the selfe same winde so variable in his owne nature, so vnsensible to our nature, leese many a shoot & game. The more vncertaine and deceyuable the wynd is, the more heede must a wise Archer geue to knowe the gyles of it.

He that doth mistrust is seldome begiled. For although thereby he shall not attaine to that which is best, yet by these meanes he shall at last auoide that which is worst. Beside all these kindes of windes, you must take heede if you see eny cloude appeare & gather by litle and litle against you, or else if a showre of rayne be like to come vpon you: for then both ꝑ mixing of the weather, and the thicking of the ayre increaseth

the marke, when after the showye all things are contrary cleare and caulme, and the marke for the most part new to begin againe. You must take heede also if euer you shoote where one of the markes or both stands a lytle short of a hye wall, for there you may be easlye begyled. If you take grasse and caste it vp to see how the winde stands, many tymes you shall suppose to shoote downe the winde, when you shoote cleane against the wynde. And a good reason why. For the wynde which commeth in deede against you, redoundeth backe againe at the waule, and whyrleth backe to the pricke and a little farther, and then turneth againe, euen as a vehement water doth against a rocke or any hye haye, which example of water as it is more sensible to a mans eyes, so it is neuer a whit the truer than this of the wynde. So that the grasse caste vp, shall flee that way which in deede is the longer marke and decepue quickly a shooter that is not ware of it.

This experience had I once my selfe at Norwytche in the Chapell field within the waules. And this way I vsed in shoting at those markes. When I was in the mydde way betwixt the markes which was an open place, there I toke a fether or a lytle light grasse, and so as well as I could, learned how the wynde stoode, that done, I went to the pricke as fast as I could, and according as I had found the wynde when I was in the midde way, so I was fayne then to be content to make the best of my shoote that I could. Euen such an other experience had I in a maner at Yorke, at the prickes, lying betwixt the Castell and Ouse syde. And although you simple Philologe, to heare me tell myne owne fondnes: yet seeing you will needes haue me teach you somewhat in shooting, I must needes sometime tell you of myne owne experience, and the better I may do so, because Hippocrates in teaching Physicke, vseth very much the same way. Take heede also when you shoote neare the sea coast, although you be two or three myles from the sea, for there diligent marking shall espye in the most cleare day wonderfull chaunging. The same is to be considered lykewyse by a ryuer syde specially if it ebbe and flowe, where he that taketh diligent heede of the tyde and weather,

Hippo. De morb. vn.

weather, shall lightly take away all that he shooteth for. And thus of the nature of wyndes and weather according to my marking you haue heard Philologe: and hereafter you shall marke farre more your selfe, if you take heede. And the weather thus marked as I told you afore, you must take heede of your standing, that thereby you may winne as much as you shall loose by the wether. PHI. I see well it is no marueile though a man misse many times in shooting, seing the wether is so vnconstant in blowing, but yet there is one thing which many archers vse, that shall cause a man haue lesse neede to marke the weather, and that is Ame geuing. TOX. Of geuing Ame, I cannot tell well, what I should say. For in a straunge place it taketh away all occasion of foule game, which is the onely prayse of it, yet by my iudgement, it hindreth the knowledge of shooting, and maketh men more negligent: the which is a dispraise. Though Ame be geuen, yet take heede, for at an other mans shoote you can not well take Ame, nor at your owne neither, because the wether will alter, euen in a minute, and at the one marke and not at the other, and trouble your shaft in the ayre, when you shall perceyue no wynde at the grounde, as I my selfe haue seene shaftes tumble aloft, in a very fayre daye. There may be a fault also, in drawing or lowsing, and many things mo, which altogether, are required to keepe a iust length. But to go forward, the next point after the marking of your weather, is the taking of your standing. And in a syde winde you must stand somewhat crosse into the winde, for so shall you shoote the surer. When you haue taken good footing, then must you loke at your shaft, that no earth, nor weete be left vpon it, for so should it leese the length. You must loke at the head also, least it haue had any stripe, at the last shoote. A stripe vpon a stone, many times will both marre the head, crooke the shaft, and hurt the feather, whereof the least of them all, will cause a man leese his length. For such things which chaunce euery shoote, many Archers vse to haue some place made in their coate, fit for a litle file, a stone, a shunkyshskin, and a cloth to dresse the shaft fit againe at all needes. This must a man looke to euer when he taketh vp his shaft. And

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the head may be made too smooth, which will cause it flye too farre: when your shaft is fitte, than must you take your bowe euen in the middes, or else you shall both leese your length, and put your bowe in ieopardie of breaking. Nocking iust is next, which is much of the same nature. Than drawe equally, lowse equally, with holding your hand euer of one height to keepe true compasse. To looke at your shaft head at the lowse, is the greatest help to kepe a length that can be, which thing yet hindreth excellent shooting, because a man can not shoote streight perfitly except he looke at his marke: if I should shoote at a line and not at the marke, I would alwayes loke at my shaft ende, but of this thing somewhat afterward. Now if you marke the wether diligently, kepe your standing iustly, hould and nock truly, drawe and lowse equally, and kepe your compasse certainlie, you shall neuer misse of your length. PHI. Then there is nothing behinde to make me hit the marke but onlie shooting streight.

TOX. No truly. And first I will tell you what shifts Archers haue found to shoote streight, than what is the best way to shoote streight. As the wether belongeth speciallie to kepe a length (yet a side wind belongeth also to shoote streight) euen so the nature of the pricke is to shoote streight. The length or shortnesse of the marke is alwaies vnder the rule of the wether, yet somewhat there is in the marke, worthie to be marked of an Archer. If the prickes stand of a streight plaine ground they be the best to shoote at. If the marke stand on a hill side or the ground be vnequall with pittes and turning waies betwixt the marks, a mans eye shall thincke that to be streight which is crooked: The experience of this thing is seene in painting, the cause of it is knowen by learning. And it is enough for an Archer to marke it and take heede of it.

The chiefe cause why men can not shoote streight, is, because they loke at their shaft: and this fault commeth because a man is not taught to shoote when he is yong. If he learne to shoote by himselfe he is afraid to pull the shaft through the bowe, and therefore loketh alwaies at his shaft: ill vse confirmeth this fault as it doth many mo. And men continue the

longer

longer in this fault because it is so good to kepe a length withall, and yet to shoote streight, they haue inuented some wayes to espie a tree or a hill beyond the marke, or elle to haue some notable thing betwixt the markes: and once I sawe a good Archer which did cast off his gere, and layed his quiuer with it, euen in the midway betwixt the pricks. Some thought he did so for sauegard of his gere: I suppose he did it to shoote streight withall. Other men vse to espie some marke almost a bowe wide of the prick, and than go about to kepe himselfe on the hand that the prick is on, which thing how much good it doth, a man will not beleue that doth not proue it. Other, and those verie good Archers, in drawing, looke at the marke vntill they come almost to the head, than they looke at their shaft, but at the very lowse, with a second sight they find their marke againe. This waie and all other afore of me rehearsed, are but shifts and not to be followed in shooting streight. For hauing a mans eie alwaies on his marke, is the only way to shoote streight, yea and I suppose so readye and easye a way if it be learned in youth and confirmed with vse, that a man shall neuer misse therein. Men doubt yet in loking at the marke what way is best whether betwixt the bowe and the string, aboue or beneth his hand, and many waies mo: yet it maketh no great matter which waie a man looke at his marke if it be ioyned with cumly shooting. The diuersitie of mens standing and drawing causeth diuers men loke at their marke diuers wayes: yet they all leade a mans hand to shoote streight if nothing elle stoppe. So that cumlynesse is the only iudge of best loking at the marke. Some men wonder why in casting a mans eie at the marke, the hand should go streight: Surely if he considered the nature of a mans eye, he would not wonder at it: For this I am certayne of, that no seruant to his maister, no child to his father is so obedient, as euerye ioynt and peece of the body is to do what so euer the eye bids. The eye is the guide, the ruler and the succourer of all the other parts. The hand, the foote, and other members, dare do nothing without the eye, as doth appeare on the night and darcke corners.

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The eye is the very tongue wherewith wit and reason doth speake to euery part of the bodye, and the witte doth not so soone signifye a thing by the eye, as euery part is ready to followe, or rather preuent the bidding of the eye. This is plaine in many things, but most euident in fence and feighting, as I haue heard men say. There euery part standing in feare to haue a blowe, runnes to the eye for helpe, as yong children do to the mother: the foote, the hand, and all wayteth vpon the eye. If the eye bid the hand eyther beare off or smite, or the foote eyther go forward, or backeward, it doth so: And that which is most wonder of all the one man loking stedfastlye at the other mans eye and not at his hand, will, euen as it were, rede in his eye where he purposeth to smite next, for the eye is nothing else but a certaine windowe for wit to shoote out her head at.

This wonderfull worke of God in making all the members so obedient to the eye, is a pleasant thing to remember and loke vpon: therefore an Archer may be sure in learning to loke at his marke when he is yong, alwayes to shoote streight. The thinges that hinder a man which looketh at his marke, to shoote streight, be these: A side winde, a bowe eyther too strong, or else too weake, an ill arme, when a feather runneth on the bowe too much, a bigge hested shafte, for him that shooteth vnder hand, because it will hobble: a litle hested shafte for him that shooteth aboue the hande, because it will starte: a payre of winding nickes, and many other thinges mo, which you shall marke your selfe, and as ye knowe them, so learne to amende them. If a man would leaue to loke at his shaft, and learne to loke at his marke, he may vse this waye, which a good shooter tolde me once that he did. Let him take his bowe on the night, and shoote at two lightes, and there he shall be compelled to looke alwayes at his marke, and neuer at his shaft: This thing once or twise vsed, will cause him forsake loking at his shaft. Yet let him take heede of setting his shaft in the bowe.

Thus Philologe to shoote streight is the least maistrye of all, if a man order himselfe thereafter in his youthe. And as for

for keping a length, I am sure the rules which I gaue you, will neuer deceyue you, so that there shall lacke nothing, eyther of hitting the marke alwayes, or else very neare shooting, except the faulte be only in your owne selfe, which may come two wayes, eyther in hauing a faint hart or courage, or else in suffering your selfe ouermuch to be ledde with affection: if a mans minde fayle him, the body which is ruled by the minde, can neuer do his duty, if lacke of courage were not, men might do no maistries than they do, as doth appeare in leaping and vaulting.

All affections, and specially anger, hurteth both minde and body. The minde is blinde thereby: and if the minde be blinde, it can not rule the body aright. The body both bloude and bone, as they saye, is brought out of his right course by anger: Whereby a man lacketh his right strength, and therefore can not shoote well. If these things be auoyded (whereof I wyll speake no more, both because they belong not properly to shooting, and also you can teach me better in them, than I you) and all the precepts which I haue geuen you, diligently marked, no doubt ye shall shoote as well as euer man did yet, by the grace of God.

This communication handeled of me Philologe, as I know well not perfitely, yet as I suppose truly, you must take in good woorthe, wherein, if diuers things do not altogether please you, thancke your selfe, which would haue me rather faulte in meere folly, to take that thing in hande, whiche I was not able for to performe, than by any honest shamefastnesse withsay your request and minde, which I knowe well I haue not satisfyed. But yet I will thincke this labour of mine the better bestowed, if to morrowe, or some other day when you haue leysure, you will spende as much time with mee heere in this same place, in entreating the question *De origine animæ*, and the ioyning of it with the body, that I may knowe howe farre Plato, Aristotle, and the Stoycians, haue waded in it.

PHI. How you haue handled this matter Toxophile, I

maye

maye not well tell you my selfe now, but for your gentlenesse and good will towardes learning and shooting, I will be content to shewe you any pleasure whensoeuer you will: and now the Sunne is downe, therefore if it please you, we will go home and drincke in my chamber, and there I will tell you plainly what I thincke of this communication, and also, what day we will appoynt at your request for the other matter to meete heere againe.

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FINIS.

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